

Spiritual Heritage of **BHAKTA RAMADAS**



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by

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MESSAGE

'Sri Bhakta Ramdas' whose real name is Sri Kancherla Gopanna occupies a special place in the annals of musical history of Andhra Pradesh. He was born in the district of Khammam, village Nela Kondapalli of Andhra Pradesh. He has constructed Sanctified Gopuram of the Ramalayam in Bhadrachalam situated on the banks of the sacred Godavari. He was penalised by the Nizam of Hyderabad for spending money from the treasury on this construction. He was subsequently imprisoned and was set free by the 'very Lord Rama' himself. Thus, he attained 'Mukthi and Moksha' by being given the divine darshan of Rama and Lakshmana.

Bhakta Ramadas has scripted innumerable devotional songs and poems in praise of Lord Rama. It wouldn't be an exaggeration to say that today, there is not a single temple, ashram or bhajan mandal wherein his songs and poem are not sung. The credit for translating these songs and poems into English and helping them to achieve even more popularity goes to Sri M.S. Rajajee, IAS and D.V.N.

Gopala Krishna, M.A., B.Ed. The spiritual heritage of Ramadas transports into a world dedicate to and encompassed by Lord Rama.

The book features more than 60 popular Keerthanas in praise of Lord Rama. The book gives a lucid, clear translation of each of the Keertanas without losing the native flavour.

The explanation and criticism following these Keertanas has a mesmerising and a soothing effect.

So divine is Ramadas' Bhakti, that it wouldn't be wrong to say that one could visualise Lord Rama in Bhakta Ramadas. There are many Keertanas composed by Ramadas that stand testimony to this fact. Perhaps, that is why at one stage Bhakta Ramadas conceived his whole world as being 'Ramayama', he had written.

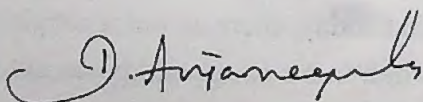
అంతా రామమయం

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Thus, chanting the Lord's name, he attained salvation and was blessed with his divine grace.

The Indian tradition of Rishi Parampara and the secret of spiritual enlightenment, salvation have been simplified and explained in an enchanting way in this book. Doubly, blessed is Sri Rajaji's work, for the Endowments Department of Bhadrachala Ramalayam has taken it upon itself to publish it.

I wish and pray that the intellectual and the spiritually inclined derived immense happiness by reading this book.



(D. ANJANEYULU)

P R E F A C E

Bhakta Ramadas was a supreme devotee of Lord Rama. The magnificent Temple he built for Lord Rama is truly a Kaliyuga Vaikuntam. 'Rama Bhakti' flowed in every vein of Ramadas and he could think of nothing else than Lord Ramachandra. Ramadas poured out his heart to Rama and the result was the sweetly moving songs, which are so sweet that they are sung in all the Rama Mandirs of Andhra Pradesh, by the rural people, who may be ignorant of classical music, but who recognise the music of the heart and soul. The music of Ramadas was not bereft of classicism, but it had a rhyme, a rhythm, a metre, a lilting tune, a thundering tone on occasion that it appealed to persons in different walks of life. They sang joyously the happy songs and they cried with the heart-rending songs.

It is however sad that the classical musicians do not include in their repertoire more than a song or two of Ramadas. This is unfortunate because the musical genius, Saint Thyagaraja himself eulogized Bhakta Ramadas and placed him on the same pedestal as the devotee Prahlada. The non-inclusion of the songs of Ramadas may partly be due to the ignorance of the singers. To introduce the divine songs of Ramadas, songs which are a direct appeal from the heart, we decided to translate in this first volume, 62 songs of Ramadas. The sweetness or the melody of a song cannot be captured in a translation. But it is our hope that we have been able to convey the joys and sorrow, the piteous appeals and the demands, the plaintive cries and the tumultuous happiness in the songs of Ramadas who did not sing in abstract, but was in concrete converse with the Lord – his friend, his confidant, his master and his Lord. It is with this hope that we have translated the songs, so that it would reach a wider audience. We have also added some Chapters on some facets of the songs of Ramadas. The songs of Ramadas are like the facets of a diamond.

They shine and sparkle. They have hidden glories and reveal the truths of the Ramayana, the Srimad Bhagavatham and the Gita.

There are some doubts about some of the compositions of Ramadas. He sang at a time when there were no chroniclers. We have selected in this volume, songs which are clearly the compositions of Ramadas. We have benefitted from the Telugu Harikatha narration of the history of Ramadas by Sri Singiridas, which is very popular in rural Andhra Pradesh and the 'Songs of Ramadas' (in Telugu), by Sri Manchala Jaganadha Rao. If we succeed in further stimulating the interest of lovers of devotional music in the songs of Ramadas, we would feel that we have succeeded in our effort.

We wish to thank the Endowments Department of the Government of Andhra Pradesh and the Devasthanam of Bhadrachalam Temple for having agreed to publish this work. We wish to thank Sri S Ranganathan of Madras who did an outstanding job of typing this work. He did not do just a typing job – he did it as a service rendered by a Rama bhakta. We wish to thank Sri C. Ravinder Reddy, Sri N. Narayana Rao, Sravya Grafics, who did an outstanding job of retyping and composing the typescript. They did the work cheerfully in double quick time and most efficiently.

It is our hope that we would be able to bring out a second volume, containing another sixty songs or so. We place this work at the feet of the Lord. Throughout this work, we felt that the unseen hand of Ramadas was helping us, whenever we were in difficulties. We did the work, with the thought uppermost in our mind - 'Ramuni vaaramu, maakemi vicharamu' - We are Rama's people, why need we worry?

– M S RAJAJEE

– D V N GOPALAKRISHNA

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THE LIFE HISTORY OF RAMADAS

Ramadas's real name was Kancherla Gopanna. He mentions in his work, "Daasarathi Sathakam" that he was the son of Linganna mantri, that he belongs to the Adi sakha, Adrija gotra, and that he belongs to the Kancharla family. It is unfortunate that the life story of such a great devotee has not been properly chronicled, with the result that we have to fall back on collateral evidence, to piece together several parts of his life. The generally agreed date of his birth is 1620 A.D. (There are some who place it between 1630 and 1659). In the Daasarathi Sathakam, there is no reference to his date of birth or to his mother's name. The balladeers, of whom Singiridas is famous, tell us that he was born in Nelakondapalli to Lingayya Mantri and Kaamamba and was called Gopala Rayudu. Nelakondapalli is about ten miles from Khammam. Even now there is a small memorial for Ramadas in that village. There is written evidence available with the Bhadrachalam Devasthanam to indicate that Ramadas had gifted his thatched house next to the "Mahammai Temple" of Nelakondapalli to one Sri Jinnabhatla Seetharamaiah. His place of birth is therefore not in controversy.

From his grasp of Telugu, Sanskrit and Urdu, one has to presume that he acquired this mastery during his childhood days. In the Daasarathi Sathakam, Ramadas informs us that his teacher (perhaps for Sanskrit) was Raghunatha Bhattaraacharyulu. In course of time, Gopanna married Kamalamma and led a peaceful domestic life.

It is generally believed that at about this time, Kabir Das met him, told him that he had a divinely ordained role and that he would become the chosen devotee of Lord Rama. The balladeers tell us that it was then that Ramadas (Gopanna as he then was) composed the famous song "Tharaka mantram korina dorikenu, dhanyudanaithini, O ranna". Historical evidence, however, indicates that Kabir Das could not have met Gopanna, as Kabir Das is chronicled to have lived from 1398 to 1495. Since Gopanna had not been born by the time Kabir Das died, they could

not have met. Hence, one of two things must have happened. Either Gopanna received initiation from Kabir Das, in his dream or a Kabir Das who belonged to the saintly order of the original Kabir Das met him and initiated him.

From the time he was initiated, Gopanna was a changed person. He spent all his time, thinking about Lord Rama only. He spent his money on distributing food to the poor and in charity. Naturally, he ran out of money and wished to take up some assignment. At that time, his brothers-in-law, Akkanna and Madanna were holding important positions with the Sultan, who was ruling from Golkonda. Akkanna and Madanna belonged to the Pingali family. They were four brothers and three sisters. One of them was given in marriage in the Kancharla family. Akkanna and Madanna joined the service of the Sultan of Golkonda and rose to become the Minister in charge of the armed forces and the Minister for internal affairs. Gopanna approached them and was appointed as Peshkar. He was subsequently made the Revenue Officer of the Hasanabad Tahsil. Since Palwancha was an important place in this tahsil, the 'pargana' came to be called the Palwancha tahsil. Gopanna became the Tahsildar of Palwancha. Bhadrachalam was part of this Tahsil. Gopanna was a good Tahsildar, who looked after the needs of the local people, while his primary job was to collect revenues for the Sultan, which he did with sincere application.

At this point of time, a little bit of mythology gets mixed up with history. Near Bhadrachalam, there lived a lady called Pokala Dammakka. She was a great devotee of Lord Rama. One day, the Lord appeared to her in a dream and told her that His idol along with that of Sita, Lakshmana and Anjaneya was embedded under a palm tree in Bhadrachalam, that these need to be unearthed and that thereafter daily worship was to be organised. He also told her that she would get the help of a great devotee. Pokala Dammakka, unearthed the idols and with the help of local people organised daily worship. These are believed to be the very same idols which are today seen in the Bhadrachalam Temple. Dammakka came to

know that the Tahsildar of Palwancha was a great devotee of Lord Rama and she approached him for help. Gopanna immediately proceeded to Bhadrachalam and had 'darsan' of the Lord. At the request of Dammakka, he decided to build a temple for Lord Rama.

Gopanna shifted his headquarters from Palwancha to Bhadrachalam. All his thoughts were now centered on building the Temple and his mind was focussed only on the Lord. Because of this, the people called him 'Ramadasu' and not as Gopanna. He went on singing the praises of the Lord. He sang "Sri Rama naamam maruvaam, maruvaam; siddhamuyamuniki veruvaam, veruvaam" If one day he sang "Sri Ramula divya naama smarana cheyuchunna, ghora tapamulanu koranetike manasaa" (If you are thinking of the divine name of Sri Rama, it is enough, you do not have to undertake terrible penances...."), another day he would sing "dhiname sudinamu, Sita Rama smarane paavanamu..." (today is a holy day, thinking of Sitarama makes us pious...). If one day, he thought of Krishna and sang "kalaye gopaalam, kasturi tilakam suphaalam gopaalam, kundala ruchira kapolam" (please see page 162 of the book), another day he would sing, with overflowing joy "takkuvemi manaku, Ramudu okkadundu varaku, prakka todugaa bhagavantudu tanu chakradhaariya chentane yundaga " (please see page 91 of this book). If on occasion he sang on Anjaneya, the next day he sang on Krishna. Life was a happy succession of days, with one day of overflowing joy succeeding another day. Lord Rama always was in his thoughts and in his heart.

On a particular day, Ramadas was celebrating a festival. Several great devotees had gathered in his house. Ramadas was busily attending on all of them. Unfortunately his young son fell into a pit containing rice gruel water and died. The mother came to know about this, but did not tell her husband, lest the festivities be stopped. After the guests left, she brought this to the notice of her husband. Ramadas carried the boy to the presence of the Lord (the idols) and sang

*“Enta pani chesitivi Rama ninnemandu
ninnemandu Sarvabhauma Rama
pantamaa naa meeda paramapaavana naama
santosha mudipithivi sakala
sadguna dhaama*

- What have You done, Rama, what am I to say to You, You emperor,” and continued

*“E buddhi eruganivaadu, paapadu veedu, badaliyunnaadu,
paapanu lepi baadhalu manpi aapada baapi atu preeti joopi ... “*

- this child does not know anything, he is tired and is lying down, please wake him, please rid him of his troubles, please save him from the danger and show favour to him.....”

It is said that the dead boy came back to life (since the words used are “badaliyunnaadu” or he is tired, the boy was perhaps only unconscious. But, spring back to life, he did). This reinforced Ramadas’s faith in the Lord and in the belief of the local people that Ramadas was the chosen devotee.

Ramadas wanted to show his gratitude to the Lord. The Lord did not have a temple, he did not have a chariot and the idols did not have ornaments. Ramadas made up his mind to provide all these. He collected money. The temple work was started. Orders were placed for the raiments, the finest that can be woven. The goldsmiths were told to make necklaces, ear ornaments, anklets, waist thread etc. He ran short of money. He diverted money from the Government treasury.

A question may be asked as to why Ramadas at all did this diversion. To Ramadas, there was only one Lord Emperor. If he took it from the Emperor to give it to the Lord Emperor, what was wrong in this? He himself was to explain later, to the Lord that he did not take anything for himself. Further, the Sultan was a kind and good man. Why should he mind, if some money was temporarily utilised elsewhere? The collections

were from one Tahsil and why should the Sultan feel the reduction of revenue from one area? The temple was constructed. Ramadas had created the 'Vaikuntam' in Kaliyuga. As he was to sing "*Kaliyuga Vaikuntamu Bhadrachala nilayamu, Sevintamu, Sevintamu, Kaanchana soudhamulu maanikamulanu minchina doolamulu*" (please see page 128 of this book). Ramadas adorned all the deities with costly jewels. He explains in another song ("*Ikshwaku kula thilaka ..*")

*"chuttu praakaaramulu sompuga cheyisti Ramachandra
aa praakaramunaku patte padivela varahaalu Ramachandra*

* * * * *

*Seetammaku cheyisti chintaaku pathakamu Ramachandra
aa pathakamunaku patte padivela varahaalu Ramachandra "*

(please see page 104 of this book)

The matter of misappropriation was carried to the Sultan, the Tanasha. Here a small clarification is necessary. There is a popular misconception that the name of the Sultan was Tanisha. The word to be used is Tanasha and not Tanisha. Tanasha is a title and not a name. During the life time of Ramadas, there were two rulers of the Kutubsha dynasty. Abdulla Kutubsha ruled from 1620 to 1672 while his son in law Abul Hasan ruled from 1672 to 1687. Only Abul Hasan had the title Tanasha. Abul Hasan was a God fearing ruler, but how could even he countenance such a flagrant misappropriation of funds, moreso when it was brought to his notice? He summoned Ramadas and asked him to pay the money. Ramadas failed to do so and he was imprisoned. He was tortured.

Most of the moving songs of Ramadas were what he sang when he was in prison. They are called "bandikhana bhajanulu". In the beginning, Ramadas has even doubts as to what was his fault. He asks "*emira Ramanaa valla neramemira*" (Rama, what is my lapse?). He then wonders why Rama does not shower His Grace on him. ("*ela daya raado*

Raamayya, Shri melukai paatupadithinani, ela abhaandamu, chaalu, chaalunu) (please see page 118)

He tells the Lord that he knows none else and He alone is his refuge (*itharamu leruganayya naagathi neeve Shri Ramayya, satatamu neeveyani mathi nammithi sadgati jendimpumayya*) He again asks the Lord as to what crime he had committed (*Sitaramaswami ne chesina nerambemi khyatiga nee pada pankajamulu ne preetiga talupaka bheda menchitina*) (please see page 113). He appeals to the Lord for his Mercy "*Karuninchu daivala laama aho parama paavana naama pattabhirama*" (please see page 116). The Lord does not immediately respond. Ramadas has the beginning of a doubt.

"etu bothivo Rama etu brothuvo Rama

* * * * *

*andhakaaramu vanti bandikhanalo nunna
ninda baapavadela mrokkeda swami*

O Lord, where have You gone? How will You save me? I will worship You. Why this darkness called the prison and why this obloquy? He adds in two other lines that the Tanasha would come and give a just judgment, that the Lord should send the tax revenues which had been misappropriated and then free him from the prison. It may be noted that from a position of questioning as to what was his lapse, Ramadas has now moved to a position of accepting the lapse and asking the Lord to despatch the money. The Lord is not yet responding. He is silent. Ramadas plaintively sings that the speech of the Lord has become as rare as that of gold.

Paluke bangaaramaaye naa Kodanda pani

Paluke bangaramaaye pilichina palukavemi

Kalalo nee naama smarana maruva chakkani thandri

- O dear Father, why is it You do not speak even when I call you? Even in my dreams, I will not forget to chant Your Name. Ramadas does not let go of the Feet of the Lord.

*“charanamule nammiti
nee divya charanamule nammiti”*

- I have trusted Your Feet only. I have trusted Your Divine Feet only. (please see page 112). With this unshakeable trust, he now asks Rama as to why He does not bestow His compassion?

*Rama sudhambudhi dhaama naapai
Enduku dayaraadu Shri Sita Rama?
Vemaaru vinayamuto vivarenchito
Naamanavi vinavemiraa....”*

The last line, addressed in the first person singular, shows the beginning of impatience, and the beginning of self doubt. He again swings back to the helpless appeal, with a tinge of urgency.

*Rakshinchu, rakshinchu, rakshinchu, rakshinchu
Ramachandra nannu sikshincha vachchiri
Seeghramuga kripa joodu Ramachandra*

-save me, save me, save me,

Ramachandra, they have come to punish me, please quickly show Your mercy.

He continued to make his heart-rending appeals

* * * * *

*rakshimpa meekante rakshakulevarunnaaru
daakshinyamintaina talapuna nunchavu “*

- who else is there as a protector other than You? In Your thoughts, You do not even have even a little of Mercy?

From the last line, one can notice the return of the exasperation. The attendants of Tanasha beat him and torture him. Ramadas feels that the Lord has such substantial means and yet does not rush to his rescue.

*Inni kalgi meeroo rakuinna, ne nevari vaadanaudu Rama
Kanna thandrivale rakshinchutakanu karuna yela raadu Rama*

*Akshayameeyaga dalachina Shri Maha Lakshmi Devi ledaa Rama
Rakshimpaga nenchina Bhoodeviyu ratnagarbha gaadaa Ramaa.*

(please see page 105 of this book)

Lord Ramachandra is not to be seen. Ramadas wonders where He is,
as no sign of the Lord is to be seen

*Yeda nunnaado naapaali Ramu dedanunnaado naapali
devudedanunnaado*

Yeda nunnanaadogaani jaada teliyaraadu “

(please see page 98 of the book)

He now feels despondent. He finds fault with the Lord. He says that
he will make noise, he will make a nuisance and he will not allow the
Lord to go. He calls Him an unjust God

Ayyayyo nee vanti anyaaya daivamu

Neyadu gaana nayya Sri Ramayya

This is only a temporary accusation. In the same song, he appeals to
the Lord to save him. He then feels that the Lord is not capable of saving
him and tells the Lord to at least tell Sita

Rama nee chetemi gaaduga, Sitabhaamakaina cheppa raadaa Shri

At this stage, he wonders as to why he should ask the Lord to tell
Sita. He may himself directly address the Goddess. He begins by
complaining to Her about the Lord.

Ramachandrulu naa pai chalamu chesinaaru

Seethamma cheppavamma, Nee vaina Seethamma cheppavamma

- O Sita, Rama is ignoring me, slighting me. Why don't You at least
tell Him? He takes the next decision. Why ask the Goddess to tell the
Lord. Why not appeal to Her directly. He asks Sita to directly protect him

Amma, nanu brovave, Raghuraamuni komma, nanu gaavave

But his attachment to and faith on the Lord is so great and so unshakeable that he goes back to praying to Her to tell the Lord to save him.

*“Nanu brovamani cheppave Sitamma thalli
nanu brovamani cheppave naari shiromani
Janakuni koothura janani Jaanakamma*

He even goes to the extent of telling Her how she should plead his case with the Lord and at what time she should do so! (please see page 127 of the book)

He now becomes contrite. He goes back to appeal to the Lord.

Emitiki daya raadu Sri Ramulu, Nannemitiki rakshinchavu Sri Ramulu

Pannandendlaayenu Sri Ramulu, Nenu bandhikhaanaalone yuntunnaanu Sri Ramulu

Twelve years had elapsed. Sita pleads the case with Lord Rama. The Lord relents. Lakshmana and He meet the Tanasha when he is resting. They pay back the money and obtain a receipt. The Tanasha is initially puzzled, but then realizes who these Divine Brothers are, in reality. He rushes to Ramadas and releases him from his captivity.

Ramadas rushes to Bhadrachalam to see the Lord he had not seen for 12 years. Since he was carrying some gold coins given by the Sultan (from out of - what he had received from Lord Rama), he was attacked on the way by some robbers. Ramadas appeals to the Lord to rescue him and chase the robbers. He sings *“Pahi Rama prabho..”* The Lord protects him. Ramadas rushes to Bhadrachalam. From a distance he sees the Temple. He sings joyously

*Adigo Bhadradri Gowthami idigo choodandi
Mudamuto Sita mudita Lakshmanudu
kadasi koluvaga kaladadhe Raghupati*

- There is Bhadrachalam, there is river Gowtami, Lord Rama is there,

being happily served by Sita and Lakshmana". He enters the temple and breaks out in happiness.

*Ananda maananda maayenu
Shri Janaki Rama smaranamu cheyagane
Nedaaryula kripa maaku kaligenu ipu diruva
Dedintanunna Paramaatmuni choodagane*

(please see page 161). He sings in joy

*"bahu kaalamunaku Shri Bhadradhisunaku paada sevakuda
naithi"*

- after a long time, I have become the worshipper of the Feet of the Lord of Bhadrachalam. Groups of devotees joined him. He made them to sing in chorus

*Janaki Ramana Kalyanaguna Sajjanaavana nipunaa
Onaamalu vraayagane nee naamame thochu*

He reminded himself, again and again to speak the name of Rama

*"Rama naamamu palkave paapapu jihva
Ramanaamamu palkave "*

(please see page 147).

He felt that he had rediscovered his beloved Rama

"Kanti nedu maa Raamula ganugonti nedu"

(I have seen my Rama; I have found Him today)

Gradually, there was a subtle change in the mental approach of Ramadas. While there was no diminution in the intensity of devotion, a certain renunciation now overtook him. He sings as follows:

*"Shri Ramula divya naama smarana seyuchunna chaalu
ghoramaina tapamulanu gora netike manasa
taaraka Sri Rama naama dhyaanam chesina chaalu
veru veru daivamulanu veduka netike manasa"*

And what is surprising, given the background of his life, he sings as follows :

*Dorakoni paruladhanamu dochukunnaante chaahu
Gurutu gaanu gopuramulu goorpa netike manasaa*

- It is enough if you do not steal the money of others, which is not available to you, O mind, where is the need to build temple towers, for the sake of remembrance. The irony cannot be lost on us. Because his Lord did not have imposing towers and impressive ramparts, he misutilized Government money to provide the above, he suffered imprisonment for twelve long years, he was beaten by the servants of the Sultan and he now turns round to say that there is no need to build temple towers! This is indeed "Vairagyam".

But his faith in the Lord was unflinching. He put not his faith in human beings nor did he serve kings. He sang:

*"Naraharini nammaka narulanu nammithe
Narajanma meederuna"*

- Will the human life be fulfilled, if you trust human beings and not Narahari.

He was least concerned as to who praised him and who chastised him. He sang

*"evaru doosinchina nemi, mechchi bhoosinchina nemi
avagunambulumaanpi yaarchedarateerchedaraa
navaneetha chorudu Narayanudunda*

He went round almost like an itinerant medicine seller, telling people to partake of the Rama medicine. He sang:

*"Rama Jogi mandu konare
paamarulaara, Rama Jogi mandu konare"* (see page 160)

But, he was now aspiring to become one with the Lord. He was also becoming old. He was falling ill on and off. There was an occasion when

he could not worship the Lord in the Temple, for nearly three months.
Sings Ramadas,

*“Ekkada karmamu, laddupadeno emi setune Rama
akkata, naa kannula neppudu Harini jootuno Rama*

* * * * *

*moodu nelalaaye Raamuni mundu nilvaka
ennaditlundi nenu neruga Raghava*

- I do not know what I will do, I do not know what “karmas” are obstructing me. Alas! I do not know when with my eyes I will see Hari. It is three months since I stood before Rama. I do not ever recollect it ever being like this, O Raghava.

He began to wonder whether he would have a rebirth or whether he would have to take several births. He sings.

*“enni janmamu lettage valayuno
yelaagu taaludunu O Rama,
nanninta kanada seyuta netike
nyayamu kaadu sumi – O Rama”*

- I do not know how many more births I will have to take. How will I bear it, O Rama. It is not fair (or just) for You to delay like this

He was enjoying his vairagyam. He sang

*Bhaliraa, vairagya mento baagai yunnadi
Chanchalamaina naa manasu nischalamai yunnadi
Arishadvargamulu nannantakunnavi
Shri Hari namasmarana jihva kanuvai yunnadi*

- Bhaliraa, vairagyam is so acceptable (nice). My wavering mind has become firm. The six enemies are not able to get themselves attached to me. The thinking of the name of Sri Hari is enjoyable to my tongue.

The balladeers tell us that in response to his constant appeals to the Lord to take him to His presence, the Lord sent a plane to escort him. Ramdas took leave of all his fellow devotees and sang

*"taralipodaamu chaalaa dayayunchandi ika
marali janmaku raamu madilo nunchandi*

- Please give me leave, let me go. Please keep it in your mind. I will not come again. (to have a rebirth)

He went in all happiness

*"aaru kamalamula meeda
adbhutamaina Sahasrara
Kamalamandu jeri santasinchuchu"*

- after crossing the six lotuses, we will reach the Sahasrara lotus and attain happiness.

The balladeers would have us believe that as he was leaving, Ramadas called to his wife, so as to accompany him. She did not know for what purpose her husband had called her. As she was attending to a domestic chore, she could not come out immediately. When she did come out, she saw her husband ascending to "Vaikuntam". She bemoaned her fate, in being left behind and she mournfully repeated a song of her husband

*Ayyayyo ne neranaithini
Adi-Narayanudeliyanaithini
Veyyaaru janmaala vetala jenditi gaani
Chayyana sadgati saadimpalenaity*

- Alas, alas, I did not know. I did not recognize Adinarayana. I have undergone the pain of several births. But, I could not quickly achieve a good life.

**Ramachandraaya
Janaka rajaja manoharaaya
Maama kaabheeshtadaaya
Mahita Mangalam**

RAMADAS AND THYAGARAJA

Ramadas and Tyagaraja were not contemporaries. Most biographers place the date of birth of Tyagaraja as 1767 while Ramadas died in 1688. There are strong similarities and clear contrasts in the lives of these two great musicians. Both had Lord Rama as the Ishta-devata and sang soulfully about their beloved Rama. Ramadas only occasionally sang about Sita (moreso when he felt that his Lord was not responding to his repeated appeals) and occasionally on Lord Krishna (when, quite often, he saw no difference between Krishna and Rama, as he saw Rama in Krishna) while Tyagaraja has several compositions on the various gods and goddesses he worshipped when he visited the shrines. He sings on Varadaraja or on Tirupurasundari with the same verve with which he sang on Lord Rama. But there was never any doubt about his ishta-devata.

Both were Telugu brahmins. While one grew up on the banks of the serenely flowing Kaveri, the other grew up on the banks of the tempestuous Godavari River. One had an avocation as a Tahsildar while the other had no known avocation. One moved about from Tiruvayyaru to Tiruvottiyur (where also there is a shrine for Lord Thyagaraja), apart from various other places, the other was only at Bhadrachalam and the prison at Golconda. Popular story tellers tell us about an incident of Ramadas reviving (by appealing to Rama) the life of his son who had accidentally fallen into the rice gruel water while other popular balladeers tell us that Thyagaraja revived a dead person, by singing a song. Similarly, story tellers tell us that when Ramadas was released from the prison and was walking with some gold coins received from Tanasha (out of the collection given by the divine brothers), he was attacked by robbers. Ramadas appeals to Rama to come there with his brother and drive away the thieves. There is a similar incident in the life of Tyagaraja when he requests Lord Rama to walk by his side, when he is threatened by thieves. There are several moments in the life of Tyagaraja when he appeals to the

Lord to save him from the obloquy heaped on him by his contemporaries. The majority of the songs of Ramadas are about his unjust (as Ramadas believed) imprisonment and consequent torture by the Sultan's men. Both sing about the evil influence of sin. While we have Ramadas singing about his not being born again, we are told how Thyagaraja took to the ochre robes before his death.

There are at least five songs where Thyagaraja pays his homage to Ramadas. In the song "Ksheerasaagara sayana" Thyagaraja sings

"Dhirudau Ramadasuni bandhamu teerchinadi vinnaanuraa..."

(I have heard how you freed the bonds of the brave Ramadas).. The reference to the bravery is because Ramadas withstood the twelve years of imprisonment and torture.

In the song "Kaligiuntegaadaa" Thyagaraja sings

***"Bhagavathaa gresarulagu
Narada, Prahlada, Parasara,
Ramadasulu Shri Raghuranni
paadamula bhakti chesina reeti...."***

Thyagaraja elevates Ramadas to the plane of Narada, Prahlada and Parasara. He says that he will worship in the manner in which the supreme devotees like the above, showed devotion to the Feet of the Lord.

In the song "Brindavana lola Govindaara vindaanana..." Thyagaraja pays an even higher compliment. He describes himself as the servant (ardent follower) of Ramadasa. He sings

"Ramadasa daasa Thyagaraja nuta charitra...."

We had earlier referred to the plaintive song of Ramadas when he appeals to goddess Sita that at least she should tell Lord Rama ("Seetamma thalli neevaina cheppave..."). The popular belief is that at Her intercession, the Lord appeared before Tanasha and paid the outstanding amount. Thyagaraja, in his moment of anguish recalls this incident and sings in his song "emi dora balkuma..." as follows:

“Ramadasu vala naithe Sitabhaamaina mandalinchunu neeto....”

- if I am like Ramadas, goddess Sita would remonstrate with You,

In the work, “Prahlada Bhakti Vijayamu”, Thyagaraja in his prefatory song writes

*“Kaliyugamuna vara Bhadra
chalamuna nelakonna Ramachandruni pada bha-
ktula kella varudanandagi
velasina Sri Ramadasu vinutintu madin”*

meaning that he will in his mind think of devotee Ramadas of Bhadrachala who is supreme among those who had devotion to the Feet of Lord Rama.

It would take a lot of space to compare and see the similarities in the literary styles of these two composers. A few instances of the similarities in the style and submission of these two may be mentioned,. When Ramadas is released from the prison, he sings

*“Kanti maa Ramulanu kanugonti nedu
Kanti nedu bhakta ganamula brochu maa
inti velipee Bhadragiriyunna vaani”*

The meaning is that on that day he had seen his Rama, the god of his house, the One who is in Bhadrachala, the One who protects the devotees. The similarity in the following song of Thyagaraja must be seen. (the song was sung when Thyagaraja recovered the idols which are believed to have been thrown into the river by his brother).

*“Kanugontini Sri Ramuni nedu
Inakulamandu impugaanu butti
ilalona Sitanaayakuni nedu*

- I have found today Sri Rama, the husband of Sita, Who was so fondly born in the ‘Inakula’.

Ramadas sings as follows

*“Sri Ramula divya naama smarana cheyuchunna chaalu
ghoramaina tapamulanu kora netike”*

(Please see page 156 for the translation of the full song). Ramadas says that when you are thinking of the divine name of Sri Rama, where is the need for terrible penances. One should compare this with the song of Thyagaraja

*“Manasu swaadheenamaina aa ghanuniki
mari mantra tantramulela
tanuve taanugaadani enche vaaniki
tapasu cheyuganela Dasarathabaala*

- for the great person who has control over his mind, where is the need for mantras and tantras; for the person who realizes that he is not the body, where is the need to do penance, O Rama...”

In the song

“Narayana yana raadaa, mee naalikapai mullunaatiyunnaadaa”.

(please see page 166 of this book for the translation of the song)
Ramadas sings

*“aalu biddalu pondu baasi vatti
adavi lopala pandutaakulu mesi
jaalichenduta vattigaasi lessa
samsariyai yundi samabuddhi chesi*

You may as well be a “samsaari”, have equanimity and say Narayana, Narayana, rather than be pitiable, feel wastefully worried, leave the wife and children, live in the forest, eating the dried-up leaves. One should compare this with the song of Thyagaraja,

*“Samsaaru laitenemayya shikhi
pinchavatamsu dedutanundaga
himsaadulellarosi hamsaadulagoodipra-
samsa jeyuchu neprodu kamsarini nammu vaaru*

The meaning is as follows. It matters little if people are samsarikas. It is enough if they come to feel the presence of the Lord, if they constantly believe in the Lord, refrain from (evils like) harming others, delight in the company of saadhus and spend their time in praising the Lord.

In another song which begins with the words

“Edanunnaado naa paali Ramudedamunnado”

(please see page 98 of this book for the translation of the song)

Ramadas sings

***“Naadu Gajendruni baapina thandri
baaluniki praanamichchina jagatprana rakshakudu
Paanchaaliki valuvalichchina thandri....”***

Meaning “the father who saved that day the king elephant, the Universal Protector of life who gave life to the young boy, the One who gave clothes to Draupadi...”:

Thyagaraja echoes similar sentiments in his song ***“Endu daaginaado...”***.

Ramadas sings

***“Paavana Rama naama sudhaarasa
paanamu jesedennatiko
sevinchiyu Sri Hari paadambu
chithamununche dennatiko....”***

- When will I be able to drink the essence of the juice of the holy name of Rama’ after serving Lord Hari, when will I be able to keep in my heart the Feet of the Lord...” In this song, the words “ennatiko...”: (when will it be) appear in each line, Thyagaraja sings

***“Vinayamunanu Kowsikuni ventajani
nanghrulanu jooche dennatiko
Venuka raathini naati jesina***

charanamulanu joochudennatiko
Ghanamaina Shivuni chaapamunu
drunchina paadamunu joochudennatiko
Aa Janakaraju palakadigina kaallanu joochedennatiko”

It may be straightaway noticed that each line ends with the words “chooche dennatiko...” (when will I be able to see...). The meaning of the song is as follows “*When can I have darsana of the blessed Feet that followed, in all humility, the lead of Viswamitra? Of those Feet, when can I see the Foot which turned a stone into a woman? When can I see the Feet that caused the great bow of Siva to break? When can I see the feet that Janaka washed with milk?....*” There are several songs of Ramadasa which deal with the abovesaid incidents - the breaking of Siva’s bow and the riddance of the curse of Ahalya.

Ramadas sings as follows:

“Naa moraalakimpavemayya O Rama Rama
naa moraalakimpavemi Naa moraalakimpavemi
nyaayamaa prapanchamandu
Swami nee kannu nannu
santarinchu vaaralevaru...”

- Rama, why do you not listen to my plea? Is it fair? Who else is there in this world to protect me? Thyagaraja sings

Naa moraalakimpavemi Sri Rama
nee mahimalu vini vini nenento nera nammiti”

- Why do you not listen to my appeal? Having heard of Your great glories, I have absolutely relied on You.

There is a song of Ramadas, about placing trust in Lord only

“Narahari nammaka narulanu nammite
Narajanma meederunaa O manasaa
cherukulundaga verricheraku namilite
jihvaku ruchiputtunaa O manasa”

(please see page 158 for the complete song)., The crux of the song is that when there is Narahari, will life be fulfilled if one were to put trust in humans? One has to compare this with the song of Thyagaraja.

*"Nalina lochana neevugaaka anyulanammaa
Narajanma meederunaa
Kongavanti dhyaanamam jesite tana
Korika konasaagunaa
dongamagani bhaktimeera nammite manchi
dova joopa nerchnunaa
Gangalona odamu nammi bhavasaa-
garamu daata vachchunaa...?"*

- O Lotus Eyed Lord, will any human being attain salvation by reposing faith in others, except You? If one does (spurious) contemplation, as does a crane, will one attain salvation? If a woman places her faith in a paramour, would she be able to learn from him the right path? Would you be able to put your faith on a raft in the Ganges and cross the ocean of 'Samsara'?

We had at page 107 quoted the song

*"Raamuni vaaramainaamu
itaraadula ganana seyamu memu"*

(We have become Rama's people. We will not take into account others). In that song, Ramadas says

*"Grahagatulaku veruvabomu maaku
galadhu daivaanugrahabalamu.."*

(We will not be frightened by the movement of the planets. We have the strength of the Grace of the Lord.) One should compare this with the song of Thyagaraja wherein he sings

*"Graha balamemi Sri Rama anugraha balame balamu
Graha balamemi tejomaya vigrahamunu dhyanichucvaariki nava*

etc. - Of what avail is the strength of the planets? The real strength is Rama's blessing. What influence can the planets have on one who meditates on the effulgent form of the Lord ?

If Ramadas, in the song "Kaliyuga Vaikuntam", calls upon the ladies to joyously come and witness all that is happening around the residence of Rama at Bhadrachalam, Thyagaraja calls upon the ladies in his song "Chootamu raare" to see Rangapati who was worshipped by Rama. Both believed that there was none else than Rama to give salvation. Both believed in the efficacy of the Name to cross the ocean of Samsara. If Ramadas sings

"Ennagaanu Ramabhajana kanna mikkilunnadaa...."

if you count, is there anything which is superior to Rama bhajana, O mind, you eulogize and think of Shri Ramachandra...).

Thyagaraja sings.

"Bhajana seya raadaa...."

(O mind, why can you not do Rama bhajana, which is the mantra coinstantly meditated upon by Brahma, Rudra and other gods....do always Rama bhajana with the redeeming Rama nama, which will enable you to cross the ocean of samsara...."

We can quote many such instances. We will wind up by saying that if for Thyagaraja music alone meant devotion to Lord Rama, to Ramadas devotion meant music. In their respective methods, they breathed, lived and loved their beloved Rama, who was never, never far from their thoughts.

RAMADAS AND THE BHAKTI MARGA

Bhakta Ramadas was a supreme devotee of Lord Rama, who attained liberation due to his constant thinking of, worshipping of, and service to the Lord. In our Chapter on 'Saint Thyagaraja and Ramadas' we have referred to how Thyagaraja, who personified Rama-Bhakti, the nadopasaka who lived only for Rama, paid high tributes to Ramadas in his work "Prahlada Bhakta Vijayam", as follows

Kaliyugamuna varabhadra

Chalamuna nelakonna Ramachandruni pada bha

ktula nella varudanandagi

Velasina Sri Ramadaasu vinuthinthu madin

Thyagaraja says that he is eulogizing Bhakta Ramadas who is the greatest devotee among the supreme devotees in the Kali Yuga. There cannot be a greater tribute to the Rama bhakti of Ramadas, coming as it does from another great devotee.

One may say that the primacy among devotees goes to Rama bhaktas and Krishna bhaktas. While in Rama bhakti one sees the nine forms of devotion, in Krishna bhakti, one notices five forms of devotion. In the devotion to Rama, a greater effort is needed whereas in the devotion to Krishna love and sweetness are predominant. Lord Rama has a magnetic attraction in the first instance and thereafter shines as an internal divine song and as the musical metre of His Name. This internal music is what comes out, at times, as a hymn, an eulogy, divine melody, a humble appeal, a piteous request and on occasions as an authoritative demand. At times it takes a sarcastic demand but it is always from the heart and soul. However much Lord Rama is sung or eulogized, He will not manifest so easily. We come across episodes wherein the devotee wrings his heart out at the Feet of this Lord. But, it is only at the end, Lord Rama gives joy, and happiness which is many times the effort of the devotee. The literature of Rama Bhakti evidences the struggles of the soul from the

time the love of the Lord blossoms to the stage of attainment of the Lord. Great saints and devotees like Thyagaraja and Ramadas have all struggled on the thorny pathway to the Grace of the Lord and finally attained union with the Lord. Thyagaraja sings at one place

Nee vanta daivamu ne gaana

Neerajaksha Sri Ramayya

* * * * *

Aadina ninnaadavale gaaka

Paadina ninnu paadavale gaaka

Koodina ninu koodavalenu

Jaada thelisina Thyagaraajuniki

- O Lotus eyed Rama, I have not seen a god like You. If we play, we must play Your games. If we sing, we must sing about You. If we seek union, we must seek Your union only .

The same theme has been sung by Ramadas in the following song

Nammina ninu namnavale aunadi etla viroditammunin

nammina Raju chesithi vanaadhula paaliti daivaraaya ne

namma marevvarinin migula nammithi nirmala karma chitta vaa

khyammula ninu nammithi akhanda kripaanidhi Janakipati

- If at all we have to trust, we have to trust You only. This is the Truth. Is it not because Your enemy 's brother, Vibheeshana, trusted You, that he became a king? You are the great god for the orphans. Hence, with a pure heart, with good deeds, with kind words, I shall think about You only, I shall trust You only.

It may be added that among the great devotees of Rama we will notice that they imbibe themselves some quality or characteristic of the Lord Himself. Lord Rama had the crisis question in his life – was he to rule the kingdom or was he to honour the word of his father and proceed to the forest? Not that Rama had the slightest doubt. To honour the word of his father was the highest dharma, he concluded. This gave a turn to his life. Rama became Sri Ramachandra and Sri Ramachandra became the

Supreme Person. In the case of Thyagaraja, he is beset with the question, as to whether he should seek the presence of the Lord or he should seek wealth. In the celebrated song, Saint Thyagaraja sings

Nidhi chala sukhamaa

Raamuni sannidhi seva sukhamaa

Thyagaraja was in no doubt. Ramadas had, similarly, a crisis question – was a glittering temple for the Lord important or was some petty accounting of Government more important. Ramadas was also in no doubt. As in Lord Rama's life, this resulted in a critical turn in his life and the devotee became the supreme devotee, never to return to this world again.

Lord Rama is a benign Lord. He is never a destroyer. He wards off difficulties of the devotee and if need arises, he destroys the enemies of the devotee. He creates a congenial atmosphere for the devotee to do what he had set his heart on doing. Ramadas built the temple in the heart of the Muslim Sultan's kingdom, when invaders from across the borders of the kingdom, joined the local fanatics to destroy the temples. Ramadas was a brave man (In one song Thyagaraja says that he is not as brave as Ramadas – see page 15). He built a temple and that too by diverting Government money. That he and the temple survived shows as much the Grace of Lord Rama as it shows the abundant faith Ramadas had in his Lord.

We have seen in the life history of Gopanna how he was steeped in devotion to the Lord from the earliest of days, in his life. Quite a few of the songs of Ramadas are attributed to this stage in his life. He sang with feeling

Bhajare Sri Ramam he manasa

Bhajare Raghuramam Ramam

And concluded

Shyaamala gaatram satya charitram

Ramadas hrid Rajeeva mitram

(please see page 149 of this book)

In such manner, he sang again and again about the Lord and he sang only about the Lord. Kancharla Gopanna became transformed as Ramadasa. Rama-das, in his life, exemplified what Sri Suka had told Parikshit in the Bhagavatham. To quote "..... When the worshipped Lord, the Supreme Person, enters into the hearts of the people, He destroys all the evil wrought in the mind in Kali By being heard about, hymned about, meditated upon, worshipped or adored, the Lord enters into the heart of man and when He is installed in the heart of man, you can gain the supreme state In the Kali age, Kirtana or singing the excellences of the Lord and chanting of His Name effaces all attachments from the hearts of man and reveals to him the Truth. Whatever is attained by one through meditation in the Krita Yuga, through Yajna in the Treta Yuga and ritualistic worship in the Dwapara Yuga is obtained by Kirtana in the Kali Yuga...." Ramadas realized this Truth in his life and sang

*"Rama naamame jeevanamu
anyamemiraa kripaavanamu...."* (please see page 82)

Having said "Raghuveerula leelale paanakamu" (the playful deeds of Raghu-veera are a sweetened drink), he concludes

*"ghora bhava sindhu taarakamu
hridayaari varga nivaarakamu"*

Speaking about the glory of the Name, Ramadas said

*Jayathu Jayathu mantram, janma saaphalya mantram
Janana marana kheda klesha vicheda mantram
Sakala nigama mantram, sarva saastrika mantram
Raghupathi nija mantram, Rama Raamethi mantram*

- the great 'mantra' called Rama's Name is the mantra which rids one of the joys and sorrows of birth and death, it is the mantra which has the essence of the Vedas and the "sastras"

At another time, he sings

Sri Rama naamame jihvaku sthiramaai yunnadi yunnadi
Sri Ramula karunaye lakshmikaramai yunnadi yunnadi

(please see page 85)

Ramadas's emphasis on Rama bhajana reiterates what has been said in the following sloka

Samsaara saagara bhayaapaha vishwa mantram
Saakshaan mumukshu jana sevitha siddha mantram
Saaranga hasta mukha hasta nivaasa mantram
Kaivalya mantra manisam bhaje Raama mantram

The mantra which rids one of the fear of the ocean called 'samsara', the mantra which has to be constantly repeated by the "Mumukshu", the mantra which is the life source for Iswara, the mantra which confers Kaivalya or liberation, is the Raama mantra. Ramadas reiterates this in several songs of his, as for example.

Rama bhajana seyare, O janulaara
Rakshakudithadani vinare"

He goes on to say

"Neti buggalu tanuvulu ee bhuvilona
nikkamu laabhramulu saarammuleni samsaaramule
padavulu yeri nee vaara leri bhuvilona
kaaru kalisina merupulee samsaara padavulu"

This body is like a water bubble. Where are all the forefathers. They are all only illusions. Are positions permanent? They are like thunder clouds. One should therefore chant the name of Rama. It may be mentioned that Valmiki became great because he is reported to have repeated again and again "Rama" "Rama". When one says "Ra", one opens the mouth, and all the sins go away. When one says "ma", one closes ones mouth and ensures that the sins do not get back again. It acts as the door to shut the open mouth. This is what is said in the following sloka

*“Ra” sabdochaara maatrena dooram niryaati paatakam
punaraagama bheetyaacha “ma” kaarotam kavaatavath*

If not in the same phraseology, Ramadas substantially says the same when he sings

*Rama jogi mandu konare, O janulaaraa
Rama jogi mandu koni prematho bhajiyunchudanna
Kaama krodha lobha moha ghanamaina rogaalaku mandu*

(please see page 160)

Right at the beginning of his life, he had sung (perhaps at the initiation of a Kabir Das), the immortal song

“taaraka mantramu korina dorikenu dhanyudaithini, O Rama”

and said that it is not necessary to visit the 108 Divya kshetrams. (please see page 83)

While Ramadas went on espousing the efficacy of the Name, on a careful analysis of his life and his soul's outpourings, one can see that all the nine forms of "bhakti" can be seen in his songs. "Prapatti" and "saranagathi" are suffused in almost all the songs. As is well known, the nine forms of offering devotion are

*sravanam, kirtanam, vishnosmaranam, paada sevanam,
archanam, vandanam, daasyam, sakhyam and atma nivedanam.*

We elaborate hereunder

We had seen in the life history of Ramadas, how from his childhood days, culminating in his initiation, he had been hearing about the greatness of the Lord. It is said that on one such occasion, he sang

*Aasa puttane, Sri Ramulatho na haa puttanaithini
Raghuramulatho, ayyo, ne puttanaithini*

- alas, I was not born at the time of the advent of Sri Rama. Ramadas wanted to be like brother Lakshmana and show his great devotion and attachment to the Lord.

Almost all the songs of Ramadas would qualify under the singing of the praises of the Lord. Even if perchance, he was berating the Lord, he ended up eulogizing in song the greatness of the Lord. He pleaded with the Lord; he plaintively cried before the Lord; he begged of the Lord and he beseeched the Lord. He fondly invited Him to come. He sang

*Ra ra Rama Sitarama rara,
Rama rara ninu
Rajulandaru piluva vachiri,
Kshemamosaga Bhadrasaila
Dhaamundavai velasina thandri*

- Come, come Sitarama, Come. Many kings have come to You. You are to confer goodness, O father, resident of Bhadrachalam (one may notice the similarity to the song of Thyagaraja, when he sings, in a melting manner

rara maa inti daaka - please do come up to my house)

In yet another song which begins with the words

*Varada Raghuraama shubhanaama
Shubha naama tulasidala dhaamabhirama"*

Ramadas sings

*Surapaala bhoopaala kausthubhamani
Maala visaala sakapola
Dharanijaa satkalatra sucharitra muni
Stotra hridayaabhajamitra
Sat pavitra Trishiro jaitra neeraja netra
Vaarada gaatra*

- Ramadas is praising the Lord as Devendra, the King who ruled the earth, the one who wore the Kausthubhamani, the one who ruled the people, the one with a large heart, the husband of Sita, the Sun which enables the lotus called the heart to blossom, the pure one (We have written elsewhere that for Ramadas, Krishna is Rama and Rama is

Krishna. Hence, Ramadas sees no incongruity in Rama wearing the Kausthubhamani)

In this connection, we would refer the reader to the chapter on Ramadas and Krishna. If Ramadas sang on Krishna, he saw nothing wrong or inappropriate in winding up the song by referring to his Lord Rama on the banks of the river Godavari. One may refer to the song

"Nanda baalam bhajare" (please see page 165 of this book)

Ramadas would sing with as much joy

"Antaa Rama mayam yee jagamantaa Rama mayam" (page 168)

as he would happily sing

Jaya Janaki ramana, Jaya Vibheeshana " (page 81)

If Ramadas followed the 'Bhakti marga' through keerthanam, he was equally adept in following the method of "smaranam". Repetition of the name of the Lord was his daily practice and ritual. Ramadas sings

Ramaho Raghuramaho he Sita

Ramaho Raghuramaho

And continues

Aganitha gunadhaama, ajabhava nuta naama

Nagadhara megha shyama, nata janaashrita kama

In another song, he sings

"Rama naamamu balkave, paapapu jihva..." (please see page 147)

In a remarkable song

"Sri Rama naamam maruvaam, maruvaam"

Ramadas lists out the 24 names of Lord Kesava. He tells us, in another song, that if you think of the divine name of Rama, it is enough and it is unnecessary to do terrible penances.

*"Sri Ramula divya naama smarana cheyuchunna chaalu
ghora tapamula koranetika manasaa"* (please see page 156)

We had occasion to, a little while ago, refer to the song "Sri Rama naamam maruvaam, maruvaam, siddha yamuni veruvaam veruvaam " One should notice the similarity to what has been said in the Gita (Ch. 8 Verse 16)

"O Arjuna, all the worlds from Brahmaloaka downwards are liable to appear and reappear. But, O son of Kunti, on attaining Me there is no rebirth.

The essence of the Kirtanas of Ramadas is that we get rid of repeated births by repeating the names of the Lord.

Sri Krishnuni namminde siddham, siddham
Chenatulu golchuta badhamabaddam

- serving the evil people leads to worldly bonds while trusting Lord Krishna leads to liberation.

To cross the ocean of 'Samsara', the raft called the Name of the Lord is needed

Naama smaranaadhanyopaaya
Nahi pasyaamo bhavatharane
Rama Hare Krishna Hare
Tava naama vadaami sadaanruhare

One should compare the above with the following songs of Ramadas.

Rama naamame jeevanumu - anya
Memi Rama kripaavanam (page 82)
O Rama nee naama memi ruchiraa
Rama nee naama memi ruchiraa (page 120)

It must be mentioned here that when Ramadas did 'smarana' of Lord Rama, it was with "ananya bhakthi", that is You and None Else. One may refer in this context to the song

"Charanamule nammithi, nee divya charanamule nammithi"
(page 112)

And to the song

*“Narahari nammaka narulanu nammithe narajanmameederuna
....”*

(page 158)

In the song

*Sri Ramula nammi sevinchu vaariki
Chintalavani yetiki manasaa
Taarakana naama keerthana seyuvaaariki
Veru mantram letiki manasaa*

- For those who trust and serve Lord Rama, where is the scope for anxiety? For those who chant the mantra of Sri Rama, where is the need for other hymns ?

He goes on to say

*“Rama” “Rama” yani nota ravvantha
se paina neemamu dappaka manchinee
balkani vaadu mathudu
moodachittudu*

- One who does not say even for a little while ‘Rama’ ‘Rama’ is a foolish person.

In Vaishnava sampradaaya, serving the Bhaagavathas is far more impor-tant than even serving the Lord, because the Lord is pleased when his devotees serve the supreme devotes. This is what is hinted at by Ramadas when he says in the song “Sri Rama Divya Naama smarana cheyu chunna chaalu” as follows:

*“Bhagavathula paada jalamu paini challu konnachaalu
baagu meeri natti amrutha paana meetike manasaa”*

(please see page 156)

In the same song, he sings

*"Hari dasulaku pooja laacharinchina chaalu
Harini pooja chetunane ahamadetike manasaa"*

He expresses a similar sentiment in the song

"Saranagatha birudani ne sarananti gadayya"

he says:

*"Aadideva mee chittamu bhaagyamu aadarimpavayya
nee daasulakunu ne daasuda dayayunchi yelumayya"*

- O Supreme Lord, have consideration. If I am in Your thoughts, it is my wealth. Please rule me. I am the attendant of Your attendants.

In the above song Ramadas refers to the Lord as One who has the title of "Protector of those who seek refuge". Afterall, this is what is stated in the Gita (Chapter 18 Verse 66).

*Sarva dharmaan parityajya, maam ekam saranam vraja
Aham twa sarva paapebhyo Moksha ishyaami ma suchah*

- completely relinquishing all Dharmas, seek Me alone for refuge. I will release you from all sins. Grieve not. The Lord is, therefore, the one Refuge. Hence, Ramadas refers to the Lord as "saranagatha rakshana birudu". He expresses the same sentiment in the song "Kothanda Rama, Kothanda Rama" (page 87) when he sings, as follows:

*Puttimpe neeve, poshimpa neeve
Phalamiyya neeve, bhaagyamu neeve
Saranana chota kshama seyu maata
Birudu nee dauta yeriginamaata"*

If there are songs of Ramadas referring to the primacy of serving the "Bhagavatas", there are equally songs which refer to "Archana" form in Bhakti Marga. "Archana" means the worship of the Lord, according to the 'Sampradaya' of the worshipper. In the song

Rama Rama Sri Rama Rama

Rama yanaraadaa manasaa (please see page 150)

Ramadas explains in detail the “Shodasopachara” in the worship of a deity. In the above song, Ramadas does the “dhyana” and “aavaahan” of the Lord and makes the Lord to be seated in the throne called his heart. Having offered garlands, incense, sandal paste, unguents to the Lord, having hailed the Lord, he concludes by calling out “Rama dayaalo” “Bhadraachala Rama dayaalo”.

The next form is “Vandamam”. It has been said “moksha sadhana saamagryaam bhaktireva gariyase”

- *For those who are seeking liberation, the most important method is “bhakti”.*

In Bhakthi, we will find many pious qualities like friendship, love, respect etc. All these qualities must be in “Vandanam” or “Namaskaram”. Vandanam is when the same divine feelings are generated in one when doing “namaskaram” to others as are generated when one is doing Vandanam to the deity. The Gita has said (ch. 12 Sloka 4)

Sarvatra samabuddayah

Te praapnuvanti maam eve

Sarva bhuta hite ratah

Those who are able to fully control all their senses and are even minded towards all and are devoted to the welfare of all beings, they too come to me. To be able to be even minded towards all, to have equanimity and approach the Lord is “bhakti” and this manifests itself externally as “Vandanam”. This is what Ramadas sings about, in his song

“Vandanam Raghunayaka anandamu Sri Raghunayaka”

as follows:

“chapala chittudanu Raghunaayaka nannu

chepattumi Raghunaayaka

*vipareetaganamula nidumala
padithini upaayameruganu Raghunayaka*

- I have a fickle mind. I have fallen amidst contrary qualities. I do not know the solution. Please save me, Lord of Raghus. Ramadas is voicing what every devotee says before the Lord – I do not have fixity in my mind. It wanders. Please save me. I am standing before You with my prayer. It is in the same manner that Ramadas pleads in his song “Yela daya raado Ramayya” (page 118 of this book), when he articulates his anxiety as follows:

*“paapamula cheta Ramayya ne
nopalenugada Rama
Sripati e praapu lekanu nee
Praape gorithi bhakta paapa harana Hari*

“Vandanam” is through service to the Lord. One can cite the song “*Namminavaarini mosamu cheyuta nyaayamu gaadura naa thandri*” (Father, it is not just to cheat those who have trusted You). When he sings

*ninnaa nedaa ninnu kolichedi
neekela theliyadu Raghunatha
ennaallee kashtamu padudhu
nika taalanura Raghunatha*

- O Raghunatha, is it from today or yesterday I am serving You. Is it not known to You? How long will I suffer like this? I will not bear it henceforth

Ramadas stands in the position of a son doing ‘Vandanam’ to his father in the song.

*Naa tappuleni kshamiyinchu mo
Jagannaatha nee vaada rakshinpumee”*

(Please forgive all my mistakes, O Lord of the Universe. I am Your man. Save me).

He sings movingly

*“Kadupuna buttina tanayudu yento
dudukuthanamu chesina gaani
kodukaa rammani piluchunu noothilo
padathroyuna thandri everaina ...”*

- will any father push his child into a well, whatever be the mischief done by him or will be endearingly ask the child to come?

Ramadas therefore stands before the Lord and says it is His duty to save His son.

Ramadas was always doing “Vandanam” to the Feet of the Lord. In the song “muchataina naadavemiraa” he plaintively says

*“muchataina naada vemi mudamunanu nee paadamulanu
maruvaka nellappadu naa madi viduvaka talachadane”*

- You do not even come to converse. I have always kept Your Feet, with happiness, in my mind and without forgetting have thought about them.

Ramadas has also written the following Sloka.

*Vande Ramam anaadi purusha majam vande ramaa naayakam
Vande haara kireeta kundala dharam vandendra neeladyutim*

There are eight such slokas. Ramadas offers ‘Vandanam’ to Rama on 64 occasions in the above Sloka. (the word “Vande” appearing 64 times).

One comes across “daasya bhakti” also in the songs of Ramadas. The devotion rendered by a devotee to the Lord, treating himself as an attendant, is “Daasya Bhakthi” In the Bhagavatha Purana (Skanda 7 Chapter 10.6) it is said

*Ahamtva kaamaha thad bhaktah
Tvam svami hyana paasrayah
Naanyathaa hyavayo rartho
Raja sevaka moriva*

- I have no desires. I am Your devotee. You are my Lord. Let the relationship of a King and a servant flourish between the two of us.

Ramadas sings in the song "Charanamula nammiti " (please see page 91) as follows:

*Paadaaravindame yadhaaramani nenu
Pattithi pattityi pattithi nee Divya charanamule nammithi*

- I have trusted Your Divine Feet only. As Your Lotus Feet only are my support, I have caught hold of Your Feet.

Ramadas regards the Lord, both as his strength and his wealth. Who else can say so, except a trusted attendant. In the song "Garuda gamana rara .." Ramadas exclaims:

*Kalimi balimi naakilalo neevani
Paluvarinchitini nanu gannayya
Paalakadali sayana Dasaratha baala jalaja nayana
Paala munchi nanu neeta munchu nee
Paala badithi nika jaalamu seyaka*

(please see page 96 of this book for the translation of the song).

Ramadas's relationship with his master is such that he is sure that his master is always there to look after him. In the song "Kodanda Ramulu mamu ganna vaaru", he sings exultantly

*"Pattabhiramula chepattinaamu memu
gattiga Yamuniki naamamidinaamu"*

We have secured Pattabhi Rama. We do not care even for Yama

It is in the same manner he sings in the song "Ramuni vaaramainaamu " as follows:

*"Yamakinkarula jankinchedamu pooni
yamuninaina dhikkarinchedamu
Amarendra vibhavamu adi yenta
Kamaluja naina lakshyamu seyakunnaamu
(please see page 109)*

Having become Rama's persons, they care not for Yama, Devendra or even Brahma. This, only a trusted attendant can say when he has full faith in his Master.

We therefore see in Ramadas an attendant who serves the Lord, an attendant who is loyal, he accepts no other master, an attendant who is so devoted to his master, he cares not for anyone else!

We see in the songs of Ramadas, "**Sakhya bhakti**". 'Sakhya bhakti' is the devotion born out of friendship. The friend may be older or younger or of the same age. The friend may be an ordinary person or an exemplary person. But it is with a friend only that one takes lots of liberties and assumes considerable freedom. One can question him on his capabilities or one can call him in the most familiar of terms or one can even ask him whether he exists or not or query him as to where he has gone. We see all these in the songs addressed by Ramadas to his beloved Lord.

Ramadas calls the Lord to come and talk to him (small-talk, as it is called). He sings

*"muchataina naadavemira Kodandapani
muchataina naadavemira Kodandapani*

and questions

*"endaaka ne vedukondu emi seyudee velayandu
yenduku jerithi ninnu chepa ttumika nannu"*

In the same manner he beckons the Lord in the song "Rama Rama Rama Rama Sri Rama" as follows:

*Rama Rama yani vemaru naamadhi
Prema meera ninu pilichina palakavu
Talachinappude chala dhanyudanaithini
Pilachina palakavu pitambaradhara*

- Even when, with overflowing love I call Rama, Rama, You do not speak. Even when I thought about You, I became blessed. If I call You, You do not speak, You who are wearing gold clothes."

If Ramadas fels that the Lord should speak when he calls, he feels he is at liberty to critically tell the Lord that his very speech has become as rare as that of gold. ("paluke bangaaru maayena") As said earlier, it is only a friend that one can fault. That is why Ramadas sings

*"Namminavaarini mosamu cheyuta
nyaayamu gaadura naa thandri - It is not correct to cheat those
who have trusted you.*

In the song "Rama Rama nce ve gathi" (Rama, You alone are my Refuge), he adds

*"Swami nenu nee-vaadanu naa yeda
chalamu seyakayya Rama
prema meeraganu ninu koniyadedha
momu joopavayya Rama"*

*- Lord, I am Your man. Please do not slight me. I will serve You with
overflowing love. Please show Your face.*

We have separately written a chapter on the familiarity which Ramadas shows with the Lord. This may please be perused at pages 60. It is only with a close friend that one can take such liberties.

We see also "Atma Nivedana" in the songs of Rama. Offering oneself to the Lord is "atma nivedana". A person regards nothing as belonging to himself and surrenders his all to the Lord, in this form of devotion.

*Sarva dharmaan parityajya
Mam ekam saranam vraja -*

I have surrendered everything to You and sought your Refuge. In the song "Ramayya abhayamu liyyavayya svami..." (O Lord, give protection), he concludes

*"saraguna Bhadrachalasvami brovumanti ni
tharula veda naa gathi neeve yanukontini..."*

*- I prayed to You to quickly save me, Bhadrchala Svami, Why request
others? I thought You alone are my Refuge.*

We see that in the joyous and plaintive songs of Ramadas, there have been many forms of Bhakti. The forms may have been many, but one thing was common – the utter surrender to the Lord and eternal communion with the Lord, by worshipping Him with constant meditation. Is it any surprise that Ramadas attained union with the Lord and he was able to sing

*“Taralipodaam chaala daya unchandi
ika marali janmaku raamu”*

Ramadas could not have come back, because this is what the Lord Himself has said (Gita Chapter 12 verse 6-7)

*Ye tu sarvaani karmaani
Mayi sannyasya mat-paraah
Ananyenaiva yogena
Maam dhyaayanta upaasate
Tesaam aham samudhartaa
Mrityu samsaara saagaraat
Bhavaami na chiraat Paārtha
Mayyaavesita chetasaam*

- those who depending exclusively on Me, and surrendering all actions to Me, worship Me, constantly meditating on Me, with single minded devotion, Paārtha, these I speedily deliver from the Ocean of birth and death.

RAMADAS AND KRISHNA

The ishta-devata of Ramadas was Lord Ramachandra. We are separately dealing with Ramadas referring to mythological stories. We will notice that often Ramadas has referred to the episodes of Prahlada and Gajendra - in neither of which Lord Ramachandra figures. In the same manner, there are quite a few songs wherein Ramadas sings about Lord Krishna or about episodes in the life of Krishna or while referring to Lord Rama in the song, he refers to incidents in the life of Lord Krishna.

Sings Ramadas

Palayamaam Rukmini naayaka

bhakta kaamika daayaka

Neelavarna thulasi vanamaala nirupama sheela brindavana lolaa

Kanakambaradhara kamaneeya vigraha kaaliya mada nigraha

Sanakaadi sannuta charanaaravinda Sachidaananda Govinda

Mukunda

Gopa veshadhara Govardhanoddhaara Gokula kalahamsa

Paapaandhakaara divaakara shrikara taapasa maanasa saarasa

hamsa

Ramadas is referring to the well known episodes in the life of Krishna like the dance and destruction of the arrogance of the serpent Kaliya, the uplifting of the Govardhana mountain, his being eulogized by Sanaka and other sages. He refers to the Lord as Mukunda, Govinda and Gopala and describes him as the husband of Rukmini. He wears gold raiments and the blue coloured basil vanamaala. But the conclusion is, as in several other songs - one who resides in the lotus-like heart of Ramadas ("Ramadas hridayabja nivasa").

In another song (not exclusively addressed to Lord Krishna) Ramadas refers to the episodes in the life of Sri Krishna. He sings that

various people thought of Him in different ways, but they could not visualize Him as Paramatma.

*Chelikadanuchu pandavulu
virodhivatanchunu ala Jarasandhulu
Kalavadavani Kucheludu
Erigine gaani
Jalajakshudani ninnu sevimpalerairi*

the Pandavas thought of You as a companion, Jarasandha thought of You as an enemy, Kuchela thought of You as one of substance (wealth), but no one worshipped You as the Lotus eyed (Lord of Vaikunta). He continues

*“Narudavani narulu
tama doravanuchu Vaadavulu
Varudavanuchu gopa satulu
Shri Rama, Kari varada
Bhadragiri Shri Ramadasa nuta
Paramathmudani ninne bhaavinpalerairi”*

The human beings thought You were a human being, the Yadavas thought that You were their headman, the Gopa ladies thought that You were the bridegroom, You who gave a boon to the king elephant, You who have been eulogized by Ramadas, they failed to think of You as the Paramatma (Supreme Person).

In another song, Ramadas sees Krishna in Lord Ramachandra and exclusively hymns Him.

*Narayana Narayana Jaya Gopala Hare Krishna
Shri Kausthubhamani bhoosha shringaara mridu bhasha
Nanda vara kumara Navaneeta dadhi chora
Kamaneeya shubhagaaattra kanjaata dala netra
Karunaapaara vaara varunalaya gambhira
Manjula kunjabhoosha maayaa maanusha vesha*

*Aja bhavanuta kamsaare achyuta Krishna Murare
Murali gaana vinoda vyatyastaa paadaaravinda
Yamunaatheera vihaara dhrita kausthubha mani haara
Vara Bhadrachalavaasa paalita Ramadasa*

There is a lovely little song wherein Ramadas lovingly recalls the manner in which boy Balagopalakrishna is playing with his mother Yasoda.

*Boochivaani piluva boduna Gopalakrishna
Boochivaani piluva bothe vaddu vaddu vaddanevu
Aa chichi jolapaata aai oochina nidurapovu.*

- Gopalakrishna, shall I call the hobgoblin? When I am ready to call him, you say "No", "No". But when I sing the lullaby and gently rock the cradle, you do not go to sleep. He concludes

*"Rata gattivetu Krishna Ramadasa Varada,
Neevu maati maati kithe nannu maaramu chesitenu*

- Krishna, giver of boons to Ramadas, I will tie You to the mortar, if You again and again trouble me like this.

In the song

"takkuvemi manaku Ramudu okkadunduvaramu"

(what do we lack as long as Rama is there?") Ramadas goes over the avatars of the Lord and sings

*"Ilalo yadukulamuna nudainchina
Balaramudu mana balaimiundaga
dushta kamsuni drunchinatti Sri
Krishnudu manapai kripatho nundaga"*

(Please see page 91 for our translation of this song).

There are occasions when Ramadas sees no difference between Rama and Krishna. He sings about the episodes in the life of Krishna as if they happened on the banks of river Godavari! In the song

“Nandabaalam bhajare brindavana Vaasudevam”

Ramadas says in the last two lines

*“Godavari teera vaasam Gopikaa kaamam
adityavamsabdhi somam bhadradri Shri Ramam”*

(the translation of this song may be seen in our book at page 165)

In the song

*“Pahi Rama probho
Pahi Rama probho”*

Ramadas describes in detail (it is a very, very long song), the greatness of Lord Ramachandra and the manifestations. He sings, at one place

*“Pallavadharalaina gollabhaamala gudi, yulla mallaranga,
ranjilla Rama Prabho
Malla rangambu nandella mallula jeeri
alla Kamsuni jampa malla Rama Prabho”*

(please see page 130 for the translation of this song.) It is noteworthy that while he addresses Lord Rama, the episodes refer to the life of Krishna. He does it again at charanam (4) when he sings

“Putanaa kalmashodduta pen shatru samhara Shri Sita Rama prabho”
the reference being to the getting rid of the big asura Putana, but the invocation being to Lord Rama. In the same song, Ramadas sings

*“Paalu vennai mruchchulintivani, Yasoda
rota gattina maya chalu Rama prabho
Kollaluga vrepalle pallavadharulato
nalibilliganu ranjilla Rama prabho”*

says Ramadas, enough, O Lord Rama of the illusion of Yasoda tying You to the mortar because You had stolen milk and butter and goes on to describing Krishna enjoying with the Gopikas (while still addressing the Lord as Rama Prabho!).

Later in the same song, he says

*“Gopalaranugudi yavuhunu mepi
aapadoddharakudavaina Rama prabho”
Naa paali, Sri Rama Bhoopaalaka nanu
Kaapaada raava Gopala, Rama probho*

(please see page 130 of this book for the translation).

We had earlier referred to a song wherein the song refers to Krishna, but the invocation is to Bhadragiri Rama. In the same vein is the following song

*“Kalaye Gopalam kasturi tilakam suphaalamn gopalam
Kundala ruchira kapalam jalaja sannibha kaanti kaantam
Amita dwijaatam karaambujam navaneetam Gopalam
Kamala bhava bhavamuni gitam vividha kusumaalankaram
Vimala brindavana vihaaram*

(Please see page 162 of this book for the translation).

There are several songs in which Ramadas makes a reference to Lord Krishna rushing to the rescue of Draupadi, when Duhsasana tried to disrobe her. There is also a reference to Lord Krishna saving the life of Parikshit in the womb of Uttara, when Aswatthama tried to eliminate the entire family of the Pandavas.

Thus, while Ramadas leaves no one in doubt that he lives only for Lord Rama, he refers to Lord Krishna also in his soulful songs.

RAMADAS AND GODDESS SITA

An overwhelming majority of the songs of Ramadas are addressed to Lord Rama, who had taken up residence at Bhadradri. There are a few songs wherein, in one or two lines the invocation to the Lord is as Sita Ramaswami. There are a few songs wherein, in one or two lines the reference is to Mahalakshmi or Rukmini, but there are only a few songs wherein Ramadas, the devotee, directly addresses the goddess. This is understandable, because, to Ramadas, Lord Rama is his "ishta devata", his favoured god and the presence of Sita and Lakshmana (to a limited extent) are incidental. He believed in Rama, he loved Rama, he worshipped Rama and he lived only for Rama.

Ramadas had been imprisoned. He went on appealing to Lord Rama through his heart rending songs. The Lord had not immediately responded. Ramadas is despondent. Just as when a father chides, the child would run and appeal to the mother, Ramadas appeals to mother Sita.

*"Ramachandrulu naa pai chalamu
chesinaru. Seetamma, cheppavamma
nee vaina Seetamma cheppavamma":*

He appeals to the goddess saying that the Lord is ignoring him, slighting him and requests that at least she should tell the Lord. (Please see page 126 of this book wherein we have translated the song). In the last two lines, Ramadas accuses the Lord and makes his representation.

*"Dasarathamudu ento dayasaali yanukonti. Dharmahēnūdayamma
Daasajanuluka daata ithadata vaasiga Bhadrageesudu Ramadaasu
nela raadata Ravikulambudhi Somudata"*

"I thought that He is merciful. He is devoid of dharma. I believe He is the Protector of those who surrender. But the well known Lord of Bhadrachala, the moon in the dynasty of the Sun will not come to protect Ramadas."

How indeed like the complaint of a child to his mother this song reads!

On another occasion also, when he had got disappointed with what he perceived as the indifferent attitude of the Lord, Ramadas plaintively appeals to the goddess

*"Amma nanu brovave, Raghuramuni
komma, nanu gavave maa
Amma nanu brovave sammatitoda maa
Yamma vanuchu ninnu nemmadi golicheda"*

he appeals to the goddess to save him, calling her Raghurama's lady. He says that with consent he will call her "My mother" and softly and gently serve her. He continues

*"Yullamulona mee yubhayula nera nammi
Yellavelala vedi vesariti nipudu
chalamumaani Bhadrashaila Ramadasu
nalasata bettaka yadarana chesi"*

he says that in his mind he had put great faith in the two of them and he had at all times begged of them. He had now got fed up. He appeals to her not to ignore him and thereby tire him out, but instead to extend Her Grace.

There is yet another song wherein he appeals to Sita, treating her as Mahalakshmi ("Sarasijasana ganna saadhwi...."). The song itself begins in a very simple manner

*"Karuna joodave O yamma
Kakutsa Ramuni komma
sharananti nanu gaanavamma
Janaka tanaya Seethamma*

- O Mother, Kaakutsa Rama's Lady, please look at me with mercy. I have said "I surrender". Please protect me, O daughter of Janaka, O Mother Sita".

He finishes the song in a lilting manner]

*“Bhadradri vaasuni komma Bhadradri Sri Ramadasuni komma
Bhadramulosagunu Amma Bhadra Bhavathute maayamma*

- the Lady of the Resident of Bhadradri, Mother of Ramadas, please give protection Mother. May fame come to You, O Mother.

In the same appealing vein, Ramadas has sung a moving song, requesting the goddess to speak to her Lord. He also tells her, in all his simplicity and innocence as to when she is to plead his case with the Lord.

“Nanu brovamani chepave Seethamma talli

- Mother Sita, please tell Him to protect me.

(please see page 127 of this bok, for a translation of this song).

As already mentioned, the anxiety of Ramadas is such that he feels that he has to tell the Supreme Mother as to when She should broach the topic with her husband, the Divine Lord.

*“Prakkana cheruka chekkili nokkuchu
chakkaga marukeli sokku chundadi vela
Lokantarangudu Shrikanta ninugoodi
Ekantamuna neka sayya nunnavela”*

Look at the simplicity of the ardent devotee. He tells the Mother when she is to tell the Lord. It is to be when she is alone with the Lord, when the two of them are enjoying and when she is gently pressing the cheeks of the Lord. Ramadas is not satisfied if she tells him at this time alone. He adds

*“Adrija vinuthudu Bhadragireesudu
Nidra melkonuvela nelataro bodhinchi*

- he wants her to gently tell when the One Who has been praised by Parvati gets up from His sleep.

We must also refer to a song of his wherein he refers to both of them.

*“Rama nanu brovaga raadaa nanu ganna Sitabhaamaamani
kainanu*

jaali ledaa na meeda

- should You not protect me Rama. At least does not my Mother Sita have pity on me? (Please see page 115 of this book where this whole song has been translated).

We should also refer to a song wherein, in his anxiety and consequent intense frustration, Ramadas was losing faith and patience. In a moment of anger and annoyance, born only out of frustration, he tells the Lord that as He is not capable of doing anything, why does he not at least tell mother Sita?

“Rama nee chetemi gaadugaa

Sita bhama kaina chepparaadaa Shri”

(Please see page 124 of this book).

It is to be added that Ramadas appealing to the Lord through the Mother which is what appealing to the mother to represent to the Lord amounts to, is in keeping with the well known principle of intercession.

RAMADAS AND THE TEMPLE

We have seen that the life of Bhadrachala Ramadas falls into three phases - before he was jailed, in the jail, and after he was released. He was imprisoned because of the misutilization of funds in the construction of the temple. One would therefore have thought that there would be ample descriptions of the temple and references to the depiction of the idols, shrines and mantapas. Surprisingly, there are only three references in the songs of Ramadas.

In a celebrated song, Ramadas calls on everyone to worship at the temple at Bhadrachalam, which is the Kaliyuga Vaikuntam. Ramadas sings

*“Kaliyuga Vaikuntam
Bhadrachala nilayam
Sevintamu sevintamu
Alivenulaara mee raanandamuga
vega vilasitamainatti
veduka choodare
kaanchana soudhamulu
vaaniki kempula minchinna doolamulu*

(Please see page 128 of this book for the translation of the song). Ramadas gives a grand description of the temple. The temple has gold, emeralds, diamonds, corals and pearls embedded into the ceilings, doorways, and girders. He sings ecstatically about the temple town

*“teeraina puraveedhulu sogasaina konerulu
sopaanamulu sakala phala taruvulu*

He is beyond happiness when describing the way in which drums and kettledrums are being played.

*Bheri mridangaadi naadamulu bhaagavatula sankeertanamulu
shringaramemani, cheliya, vinnavintu*

After some more poetic descriptions, he concludes that this is how is the residence of Shri Kodanda Rama

("Bhadradri Ramadasu nelu swamiyaina Shri Kodanda Ramu nivaasam").

On the same lines is another song describing the grandeur of Bhadrachalam. Sings Ramadas,

*"Adigo Bhadradri gautami idigo choodandi
mudamuto Sita mudita Lakshmanudu kadasi koluvaga
kaladade Raghupati*

*Chaaruu swarna praakara gopura dwaramulato
Sundaramai yundedi*

*Anupamaanamai ati sundaramai tanaru chakramadi dhaga
dhaga merisedu*

(Please see page 86 for the translation of the song). In this song also, he refers to the profusion of flower gardens around the temple,

We saw in the life story of Ramadas that the temple construction had cost a considerable sum of money. In addition to the construction costs was the expenditure on the jewels and ornaments to adorn the deity. The king had directed him to return the misutilized money and on the failure of Ramadas to do so, had him imprisoned. Ramadas was constantly appealing to his beloved Lord to protect him and to save him. In one lovely song he gives an account of his expenditure and in sheer frustration asks the Lord as to whose father's property was all this money? In the song which begins with the words "Ikshvaku kula tilaka...", Ramadas gives an account

*"chuttu praakaramulu sompuga chesi isti Ramachandra
aa praakaramunuku patte padivela varahaalu Ramachandra
Gopura mantapaalu kuduruga kattisti Ramachandra nanu
Krothaga choodaka nittari brovumu Ramachandra
Bharatunaku chesiti pachchala patakamu Ramachandra
aa patakamunuku patte padivela varahaalu Ramachandra*

(Please see page 120 of this book for a translation of this song). In this song, there is an ironic comic statement. It is Ramadas who has misused the money of the government. He addresses the Lord

“sarkaru paikamu thrinamuga nenchaka Ramachandra”

- please do not lightly treat the money of the Government!

It is also to be mentioned that (perhaps) after his imprisonment, his release and mature thinking, Ramadas's entire approach to the construction of the temple changed. In his older years, his attitude suffered a sea change and he sings philosophically in the song beginning with the words

“Sri Ramula divya naama smarana....”

*“Darakoni parula dhanamula dochaka yundedi chaalu
guruthugaanu gopuramulu gattanelake manasa”*

- O mind, where is the need to build temples, as a remembrance, it is enough if you do not intentionally take the moneys of others (the irony in this statement cannot be lost on any one).

There is one song of Ramadas wherein he sings about the ritualistic worship of the Lord. In the song which begins with the words

“Rama Rama Shri Rama Rama Rama yanarada manasaa...”:

while describing various steps of worship, Ramadas sings

*“Kapilaghritambuna dhopa deepamulu gaavimpaga raadaa
manasa*

tapasula paaliti vaaniki naivedyam seyagaraadaa manasaa

Kripaana virodhiki taambulambulu ippude eeyagaraada manasaa.

- O mind, why not offer the lamp, the incense and the food offering to the One who is with those who do penances. The song elaborates on the various steps in worshipping the Lord. (We must hasten to add that this song is not restricted to the worship of Bhadrachala Rama, though, as usual, the last two lines invoke only the Lord, Who is the Resident of Bhadrachala).

RAMADAS AND MYTHOLOGY

Ramadas's songs are steeped in devotion and in the love of his beloved God, Sri Ramachandra. It is therefore to be expected that Ramadas should refer to various incidents from the Ramayana and also refer to the incidents pertaining to His Supreme devotees or to those who obtained their liberation, because of their association with or surrender to Lord Ramachandra. Elsewhere, we have written about Ramadas and Lord Krishna. We highlighted the fact that to Ramadas, Rama was Krishna and Krishna was Rama. Hence, it is no surprise if he refers to the episodes from the life of Lord Krishna (please see also page 40 of this book)

As is to be expected, Ramayana and incidents from this great epic appear often in his songs. But what is remarkable is, that a concise Ramayana itself figures in some select songs.

In the song, which begins with the words "Raa raa Rama Sita Rama ...", the entire Ramayana is sung in 12 lines. We will quote only four lines.

Mauni yaagamu gaachi shilanu

Maruva chesi Janaku ninta

Shivuni villu virachi minchi

Sita chekonna swami

- O Lord, You who protected the Yaagam of a sage, You who converted a rock into a lady, You who broke Siva's bow and won the hand of Sita.

In the next eight lines, Ramadas sings about how Rama went to the forest to honour the word of his father, how Sita was abducted, how the Lord crossed the ocean and killed Ravana, how he made Vibheeshana the King of Lanka and ruled Ayodhya.

There is a similar but longer song covering the Ramayana (longer in the sense the epic is not covered in three charanams) when Ramadas sings

Ento mahanubhaavudu neevu
Ento chakkani devudavu neevu

- (You are a great {Supreme} person; You are a fine god). In this song, Ramadas refers to Jambhavan, Sugriva, the other monkeys, Bharata, Shatrughna, Lakshmana, Ahalya, Sabari, Kumbakarna and Ravana. He concludes

Pattabhishiktundai paalinchinaavu
Vara Bhadragiri yandu vasiyinchinaavu
Dharani Ramadaasu nelinaavu

- You ruled after You were coronated, You took up residence at Bhadragiri hill, and You protected Ramadas.

To Ramadas, Ramayana is not Ramayana, unless he winds up with a reference to Lord Rama residing at Bhadrachalam and ruling Ramadas!

There are any number of references to the characters in the Ramayana. We must mention that Ramadas is very fond of mentioning Gajendra (who does not figure in the Ramayana), Draupadi, Ahalya and Vibheeshana. Vibheeshana figures in the song '*Rakshinchudeenuni Rama*' as follows

"arudu meeraga Vibheeshanuni brochita vallanaadu athi
karunimpakunnanu mee Kausalyathodu"

and again in the song "*bidiya mela nika mokshamichchi nee..*" as follows:

"bira bira mee valalo pada ne naa
Vibheeshanudanu gaanu Rama"

(This is a song wherein Ramadas demands compassion from the Lord and says how he is not like Vibheeshana to fall into Rama's net. Please see page 123 of the book). In the well known song "*O Rama nee naama memi ruchira..*" Ramadas sings

"Kariraja Prahlada dharani Vibheeshana
gaachina nee naama memi ruchiraa"

- *How sweet is Your Name, Rama, You who saved Gajendra, Prahlada and Vibheeshana in this world."*

As Ramadas always had Lord Rama in his heart, it is inevitable that he should include in his song Anjaneya. Ramadas not only includes him, Ramadas has a whole song on Anjaneya which begins

*"Marute namostute mahaamate
Maarute Namostute "*

In the song "Ramachandra nannu rakshimpavademo neneruga", Ramadas bemoans that he cannot serve like Hanuman and sings

*"gaali pattivale ne taalimiga moya nera
balimito Hanumanthunivale paatupada nera*

(please see page 152 of this book).

He cannot but refer to Rama taking eternal residence in the heart of Anjaneya (after all, in this respect Ramadas and Hanuman were kindred souls) Sing Ramadas

*"Anjana tanayu hrit kamalambu nandu
ranjillunee nama memi ruchira"*

(please see page 152 for a translation of the entire song).

There are two songs wherein many episodes from the Ramayana find a place. In the following song, there is a reference to Sugriva, Vasishta, Ahalya, Lakshmana and Kabandha

*"Rakshinchu deenuni Rama Rama nee
ramanithodu nannu rakshimpakunna mee
thandri Dasaratha raju thodu"*

- *Rama, please save this humble (miserable) supplicant. Please save him, by You coming along with Your wife. If not, please do so at least along with Your father, King Dasaratha. This is the only song in which Kabandha, the Asura finds a place.*

*“paapaathmudaina Kabandhu brochiti vallanaadu athe
nepamu lennaka kripachoodakunna mee inti thodu”*

The other song in which many characters like Vali, Angada, Sabari, Jambavaan and Jataayu figure is

“Ramachandra nannu rakshimpavademo neneruga”

(please see page 152 of this book). To quote just one charanam:

*“Vara Jataayu vale praanamu liyyanera
karamu nahalya vale keerthimpaga nera”*

Perhaps, this is the only song in which Jataayu figures.

Ramadas does not forget the small episodes in the Ramayana. There is a reference to the squirrel helping Lord Rama and there is a reference to Kakasura. In the well known song *“paluke bangara maayena ..”* Ramadas sings

*“Iruvuga isukalona poralina yudutha bhaktiki
karuninchi brochitivani
nera nammitini thandri*

(please see page 117). In the song *“Raavayya abhayamu liyyavayya swami ...”* Ramadas sings

*“kavu kavu mani Kakasurudu raga
kaachi rakshinchina ghanudavu neevu kaave....”*

- When Kakasura came to You saying “Save me” “Save me”, are You not the great person who protected him. Ramadas plays a pun on the words “kaavu” “kaavu”, because it refers to saving as also to the call of the crow.

To remind us that he is equally at home in describing all the manifestations, Ramadas sings in the memorable song *“takkuvemi manaku Ramudu Okkadundu varaku”* about the Avataaras. (please see page 91)

Beginning with the Matsyamoorthi, he takes us through the Kurma, Varaaha, Narasimha, Vaamana, Parasuraama, Raama, Balaraama, Krishna and Kalki Avataras and concludes:

*Narayana daasula gaachina Sriman
Narayanu nera nammiyundaga
Ramadaasu nila rakshinchedanani
prematho palikina prabhuvitanundaga*

The essence in this song of Ramadas is that the Lord of ten avataaras is his Rama of Bhadrachala.

We had earlier referred to Ramadas often recalling the episode of Ahalya in the Ramayana. He refers to her as often as he recalls the episode of Draupadi, when she in utter helplessness calls upon Krishna to come to her rescue when Dussashana outrages her modesty. If he cries piteously

*“raati naatiga jesi bhootalamanduna pra
khyati jenditivani preetito nammiti thandri.”*

He sings in an equally moving manner,

*“Paanchaali sabhalona bhangamondina nadu
vanchana lekanu valuvalichina thandri “*

There are several references to Gajendra. One almost gets a feeling that if there is a song claiming to be a contribution of Ramadas and it does not have a reference to Gajendra, it perhaps is not his composition! Most often, the reference to Gajendra is a single line. There is one song wherein the entire charanam is on this episode. Sings Ramadas

*“Neeta chikki kari maatiki vesari
naataka dhara nee paatalu paadaga
meti makari tala meeti kaachu daya
yetiki naapai netiki naado”*

As we said earlier, it is understandable that there should be many references to the Ramayana and it is therefore to be expected that there should be a reference to Siva's bow (which Rama had lifted and broken). In the song "*Deena dayalo, deena dayaalo*" Ramadas sings

*"Dasaratha suta, Lokaadhara dayalo
Pasupathi chaapa thrutitha deena dayalo*

- O son of Dasaratha, One who supports the world, O merciful One, One who broke the bow of Lord Siva, One who shows mercy to helpless people"

In another song, when he is eulogizing how sweet is the name of Rama, he sings

*"Sri Sadasivudu taanevela bhajiyinchu
shubha roopa nee nama memi ruchira*

- Sadasiva always worships Your great Form, how sweet is Your Name.

In this song Ramadas visualizes Rama as the Paramatma and speaks about Sadasiva worshipping this Form. It is to be specially noted that one entire song has been dedicated by Ramadas to Lord Shiva. Sings Ramadas

*"Dakshina saasyam guru vande dakshina saasyam
Dakshadhvara haram daakshsayam varam
Anandamoorthim swaananda spoorthim
Vatamoola vaasam kutila niraasam
Sashikhanda moulim shankara kelim
Arunachalesham karuna nivesham*

We must also refer to yet another song, wherein Ramadas refers to Lord Shiva. In this song, in sheer frustration (because the Lord had not yet saved him) Ramadas sings that he is not a Vibheeshana to fall into his net or to listen to him and jump into the air like Hanuman. In that song ("*bidiyamela nika moksha-michchi*"), Ramadas sings about Maheshwara

Maayalacheta vanchimpa badaga ne Maheshudanu gaanu

I am not one to be taken in by Your illusions, as did Maheshwara (the reference being to Lord Vishnu appearing as Mohini).

In this same song Ramadas refers to Muchukunda by saying that he is not one to listen to everything that is said, as did Muchukunda and that he is not one to move hither and thither as did Narada

For one who was totally immersed in devotion and for one to whom the Name of the Lord was supremely important, it is no surprise that he should (at least once) refer to the story of Ajamila, mentioned in the Bhagavatham

***“raati naatigachesinaavu
Ajaamilunipai kripa galigi
Ni nhetukambuga brochitivi... “***

- O Lord, You made a rock into a lady, You, out of Your compassion, saved Ajaamila, without cause (meaning that Ajaamila did not intentionally give You a cause or reason for being saved).

We have written a separate chapter on Ramadas and Lord Krishna. Ramadas makes mention of several episodes in the life of Krishna, but quite often Ramadas's Krishna and Ramadas's Rama are mixed up. For him, Rama is Krishna and Krishna is Rama. He recalls an episode from the life of Krishna and then has an invocation for Lord Rama! In a lovely little piece ***“Ye-mayya Rama Brahmendradula kaina neemaaya teliya vasama”*** (Is it possible for even Brahma and others to know about Your maya?), he sings in the same song, in one verse about Rama and in another verse about Krishna. He sings,

***Sutudanuchu Dasarathudu
Hithudanuchu Sugrivu
Dati baludanuchu kavulu Sri Rama
Kshiti naathudanuchu bhoo
Patulu golichirigaani***

Patita paavanudani maditeliyalerairi
Cheli kaadanuchu paanda
vulu virodhivatunchu
nala Jaraasandhaadulu Sri Rama
kala vaadani ku
cheludu nerigire gaani
Jalajaakshudani ninnu sevimpalerairi”

To reinforce the fact that he is well versed in mythology, Ramadas makes references to some not so widely known episodes. We have him referring to the episode of Ashwathama attempting to destroy even the embryo in Uttara’s womb so that all the children of Pandavas are annihilated as also to the episode of Durvasa visiting the Pandavas, after they had partaken their food. Sings Ramadas in the song “*Edanunnaado naapaali Ramudedanunnado..* “

Draunibaanajwaala daakina baaluniki
Praana michchina jagatpraana rakshakudu
Durvaasu dugramuna Dharma sutini jooda
Nirvahinchina navaneetha chorakudu

(plese see page 98 of this book).

Before completing this Chapter, one must refer to the long, elaborate song “Pahi Rama prabho “ which has 122 charanams. In every charanam, there is a reference to a different episode from the Ramayana or the Bhagavatham. We have elsewhere (page No 130) fully translated this song.

Ramadas sang in the metre of love: he sang in the language of devotion. He appealed to his Lord; he pleaded with his God. Should it come as a surprise that he recalled the various episodes of God and sang about them, as only he could do?

RAMADAS - His familiarity with his Lord

We, normally, associate, a certain distance, between the Lord and His devotee. In the case of Ramadas, it is not so. Since, for Ramadas, his Lord was a living god, a god with whom he conversed, a god in whom he put his entire faith and since he had no other god to whom he surrendered himself, the relationship between Lod Rama and himself was totally different. Elsewhere we have written about the nine forms of worship and how in Ramadas's songs we can see all the nava rasas. As we have seen there, Ramadas saw his Lord as a friend and a companion, a friend whom he could address in the most familiar terms, a friend whose authority and capabilities he could question, a friend whom he could accuse and a friend who he could address in a derogatory manner. In the songs of Ramadas, when Ramadas traversed from severe unhappiness to sheer agony, when he moved from severe helplessness to serious self-misgivings, we see all the above emotions. Ramadas does not think any the less of his Lord, when he questions Him or when he accuses Him

There are many songs in which Ramadas addresses the Lord, in the first person singular. In the song "*Entapani chesitivi Rama ninnemandu*" he says

*"ananna mataada vera nee
kannulanu nanu joodavera Rama
chinnelanniyu darigiyunna ee chinnanna
granna nanu joodu maayanna O Ramanna"*

I am going on talking. You do not speak,. Why? Why is it You do not see me? O brother Rama, please see me who has given birth to this little one"

In the song "*Rama sudhambudhi dhaama Rama naa pai enduku daya raadura Shri Sita Rama*" he asks the following questions, all in the first person singular.

Vemaaru vinayamutho vivarinchite
Naa manavi vinavemiraa
Makkuva nenento bratimaalukonna ne
Manasu karugademiraa Rama
Nikkamugaa thalli thandri nee vani nera
Nammiyunnaanuraa Rama
Dikku neevani yunna dayajoodaka maaku
Dikkevarunnaaruraa Rama
Ekkada nunnaavo naa moraalikinchu
Vinta porakelaraa Rama

(please see page 154 of this book)

In the Telugu parlance “raaraa” “poraa” etc are used, in conversation with the perceived inferiors or in conversation with those who are very close to a person. Undoubtedly, Rama was close to Ramadas, as the Lord resided always in his heart. Where then is the inappropriateness, in calling Rama in such terms?

Ramadas, as we have seen earlier, had been beaten and tortured in the prison. In the song “*Abbabba debbalaku norvalenuraa...*” Ramadas piteously but with great familiarity, addresses Rama

“saranaagatha thraana birudaankithudavu gaava
saradhi bandinchina shouryamemaaye raa
Parandhaama, nee paadamulaana vinaraa
Parula kokka kaasu nenivvaleduraa “

(please see page 100 of this book)

Ramadas indulges also in gentle accusations (we will see later that he progresses later to not so gentle accusations!) The following song is an example

“Nammina vaarini mosamucheyuta
nyaamu gaadura naa thandri
sammata maunaa chooche vaariki

*chakkana gaadura Raghunatha
vinnarante parulandaru ninu
vidanadudure nee kidi chinnamu gaadura
aadhukovalenuraa Raghunatha”*

It is not just for You to deceive those who have trusted You, my father, Will this be acceptable to those who are watching? It is not a good thing, Raghunatha. The others, if they hear about this, they will desert You, Raghunatha. This will not be in keeping with You. You have to protect me, Raghunatha.

Just as he indulges in gentle accusations, Ramadas indulges also in questioning the capabilities of the Lord. In the song, “*Rama, neechetemi gaadugaa..*” he tells the Lord that He is not capable of doing anything and His wearing the Conch and the Discus is for mere show.

*“Rama nee chetemi gaadugaa
Sitaa bhaamakaina chepparaadaa Shri Rama
Saamaanyulu nannu sakala baadhalu betta
Naa moraalakinchi nee momaina joopavemi
Shara chaapamula shakti tappenaa nee
Shouryamu jaladhilo jochenaa
Karunamaali paikamu themmanuchu bhakta
varula baadhimpa nee dhairyamekkada boye
Sankha Chakramulu patti nanduku daasa janula
rakshimpavadenduku pankajaaksha bhakta
Paripaalana binkamu, ponkamu lelanayya*

(please see page 124 of this book for the translation)

If in the previous song, Ramadas had questioned the capabilities, there are instances when he holds out threats to the Lord, for the Lord not having responded to the heart-rending appeals. In the song “*Ninu ponichedana*” (Will I allow You to go), he threatens the Lord that he will not allow Him to go, that he will create a disturbance, that the Lord may complain to whomsoever He wants, that even if the parents of the Lord

were to come to get Him released, he will not allow Him to go and that he will make noise (that is, create mischief)!

*Ninu ponichedana nanu rakshimpaka
Emainaa gaani naa kanulaana Shri Rama
Rattu sesada ninu arikattudu ninka mora
Pettukora dikku kaligite Rama*

* * * * *

*padi padi mee venta padi thiruga nento
jadiyanu nee vendu jarigidevura Rama
thadayaka nee thalli thandrulu vachinagaani
vidichipettani nee kodukunu raa Shri Rama
maa vaadani mogamaatamuleka ne
sevajesu ravva seyuduraa, Rama*

If in this song, Ramadas says that he will not allow the Lord to go, in the song “adugu daati kadalaniyyanu “ (I will not allow You to move a foot), he tells the Lord that he would annoy the Lord, he would not allow the Lord to sit down, that he would not be afraid and that he would not tolerate it any longer.

*Gadiya gadiyaku thirigi thirigi
Yadigithini vesaari vachenu
Gaduvu tappina nenu nika bahu
Dudukutanamulu seyuchunu ninu
Kudurugaa koorchundaniyyanu
Kopamochina bhayamu chendanu
Madhi neringi yundumike moga
Maata memiyu ledugada naa*

* * * * *

*repu maapani jaripite ne
naapu jesedi vaada gaanu
praapu neeverani nammi kolichina
paapamula nedabaapi dayato
tepa tepaku needu momitu
joopakundina norvasummi*

Ramadas appealed to the Lord for twelve long years. The Lord did not appear before him, nor did he pay the money to get him released from the prison. Ramadas was getting exasperated and frustrated. His dear Lord, his sole support and the One in whom he had put all his faith and trust, appeared to be letting him down. While his heart had nothing but love for the Lord, his mind provoked the tongue to berate, scold and abuse the Lord. This was but a momentary rage, because, by the time he completed the song, he would eulogize the Lord in his heart. The child in him fretted and fumed'; the man in him came to terms with the reality, so as to accept the blame'; the abject devotee in him eulogized the Lord, as only Ramadas could do. In the song "*Ramachandrulu naa pai chalamu chesinaaru* ", (please see page 126), he accuses the Lord of cheating him and that he had believed that the Lord was merciful while in reality he was devoid of all "dharma:". In the song "*Inakula tilaka emayya Ramayya*", Ramadas asks Ramachandra why he is not listening while he is pretending to listen and asks Him who is wearing gold raiments as to why He is practicing deception ("*Kanakaambaradhara Kapatamelanayya*").. In another song, he bemoans that there is nowhere else such an unjust god – "*ayyayyo nee vanti anyaaya daivamu neyyada gaananayya*" He then goes on to sing

*"entani vedudhu entani paadudhu
entani doorudu emi sethu Rama
suntaina gaani nee aantarangama demo
vinta karugadu ento namminanduna*

How much shall I plead, how much shall I sing Your praises, how much shall I abuse (reproach) You, what shall I do? In spite of trusting You greatly, it is a wonder, Your heart (internal self) does not melt even a little In the song "*Rama Rama neeve gathi gada ..*", he bemoans that even when he had called in so many different methods, the Lord does not speak and says it is his (mis)fortune and adds "*nyayamatayya mrokkaga naa mora yaalakinchi raavu, Rama*". In the song "*Rama nanu brovaga raada* ", he again queries the Lord whether it is just (appropriate) for Him

- *“Ramayyaa nee kidi maryaadaa rakshinchu bhaarama meeku ledaa..”*. In another song, after saying that he is not a Muchukunda, a Hanuman or a Jambavan to instantaneously do what the Lord asks him to do, says irreverentially that he can give liberation and go his way, that the matter has been delayed and He may hide His Lordship!

Bidiyamela nika mokshamichi nee

Vadugudaati poraa Rama

Thadavaayenu nenorvalenu dora

Tanamu daachukora Rama

His frustrations increase. He says Rama has no mercy, in the song *“aadarana leni Rama mantra patanam adrija emani chesenu Rama”* (How did Parvati read the mantras pertaining to Rama who has no mercy?).

Ramadas is deeply perturbed. He roundly rebukes the Lord

“parama drohivi ninnu patita paavanudani

Prahlada detuvale thalacheno

Parama paavana sati nadaviki pampina

Paapakarmuna ketu daya vachuno Rama

* * * * *

ennaga Sabari engili bhakshinchina

tinnani nadatha lenivaadavu

ninnu namma raadu ninnu daivamana

raadu nijamu naa maata Rama

You are a great traitor. I do not know how Prahlada thought that You are a very virtuous person. How can the sinful man who sent his extremely virtuous wife to the forest have in Him any mercy. You who ate the left overs, left by Sabari, You do not have good conduct. You cannot be trusted. You cannot be called a god. Rama, what I say is the truth.

Ramadas is like a small child. He has been hurt. Like a child, he cries and abuses all persons, including the benefactor. Like a child, he becomes contrite and then appeals to the Lord

*"..... ninu dooritini
muddu matalu gaani moorkha vaadamu gaadu
Murahara, nannu gaavume Ramaa
Muddu momu joopi mudamoppa rakshinchu*

I have reproached You. These are fond words and not foolish arguments. Please save me Murahari. Please show me Your loving face and in a happy manner, save me.

Ramadas may question the Lord, he may demand of the Lord, he may remonstrate with the Lord or he may down right reproach the Lord, but like a crying child, he comes back again and again to his beloved father, whom he had lovingly stored in his heart. He sings, at one place,

*Aana bettithinani aayaasa padavoddu
Ramachandra, naa paamarathvamu cheta
Brathimaarukoniyeda Ramachandra*

O Ramachndra, please do not be tired (annoyed) that I commanded You. In all my ignorance, I request You.

He requests for what? He says in the next line of the above song

*"sevakuni gaachi cheyibatti
rakshimpu, Ramachandra"*

please protect this attendant, hold his hand and save him.

One cannot have a more contrite, submission. If at times, Ramadas appears to take undue liberties, we must remember that for Ramadas the Lord was the father, the mother, the beloved friend, the son, the brother, the confidant - He was his all-in-all. If with Him, Ramadas cannot take liberties, with whom can he do so?

RAMADAS -

Use of non-Telugu and Archaic words

We have elsewhere written on the literary style of Ramadas. By and large, his is a sweetly flowing style, which lends itself to community singing by the use of simple Telugu or rurally understood Telugu or a lilting poetry. On occasion, he was capable of writing highly Sanskritic verse or in a rhythmic classical Telugu and Sanskrit. We have dealt with elsewhere, Ramadas and Sanskrit. But, Ramadas, to suit the context or to suit his mood or to suit the rhythm has also introduced unusual words into his songs. In this sub-chapter, we propose to deal with some of them

In the song which begins with the words “*Kodandaramulu mamu ganna vaaru*” while stating that under Rama’s protection, he does not have to fear anyone, including Yama, Ramadas sings as follows

*“Pattabhiramula chepattinaamu memu
gattiga Yamuniki naamamidinaanu*

The words “*Naamamiduta*” is a purely colloquial expression to say “to cheat”. It will not be found in classical usage. In the above song, Ramadas says that they have sought Pattabhirama and they have firmly cheated (denied) god Yama

In the song which begins with the words “*rakshinchu deenuni Rama Rama*”, the last two lines read as follows

*Vadalaka nee meedane naanalu betta valase nedu
Bhadradri Ramadasuni yelakunna nee paadamu thodu”*

The words “*naanalu betta valase ...*” are very unusual and refer to reposing one’s faith and trust.

Similarly, in the song “*Inakula thilakaa emayya Ramayya*”, Ramadas uses words which are easily understood but which are commonly not used in poetry. He tells Rama that he is not heeding

Ramadas's plea – *“Sri Rama-chandra vini vinakunnaavu....”* (You are hearing and yet not hearing)

Ramadas comes up with some essentially rural words in his songs. In the Rayalaseema area, it is a common usage for the villagers to say *“nee mokallu pattukonta”*, “I will catch hold of your knees “ (usually one says I will catch hold of your feet). In the same manner, in the song *“Abbabba debbalaku norvalenura..”* (alas, I cannot bear these blows) Ramadas sings

*“Parandhaama, nee paadmulaana vinara
parulakokka kaasu nenivaledura..”*

“O Supreme Lord, I promise on Your Feet, I did not give any money to others”. The words *“nee paadamulaana vinara..”* literally translated would read “please listen through Your Feet”. In the Telangana part of Andhra Pradesh, this is a form of oath taking and means that a promise is being given on the strength of the feet of the other person. Similarly, in the song which begins with the words

“Garudagamana raaraa nannu nee karuna nelukora..”

(please see page 96 of this book for the translation), Ramadas sings

*“paala kadali sayana Dasaratha baala jalaja nayana
paala munchu nanu neeta munchu..”*

The words *“paala munchu, nanu neeta munchu”* would literally mean “drown me in milk or drown me in water”, whereas colloquially this means, “uplift me or let me down”. In the same manner, in the song which begins with the words *“Narayana yanaraada”* (please see page of this book for the translation), Ramadas sings

*“Adali samsaramulona chikku
badanela nee buddhi bangaarugaanu*

The words *“nee buddhi bangarugaanu”* literally translated means “May your mind become gold..” In colloquial parlance, this means “how foolish”

Ramadas uses words which are not commonly used, but which are easily understood. The following are some of the examples.

WORDS	SONG	PAGE NO IN THE BOOK
Kannada seyuta	Enneni janmamuletta valano	164
Alli billi	Pahi Rama prabho	130
Kasu maala	Ninnu nammiyunna vaadanu	not translated. (Means "foul")

The above list is only illustrative and not exhaustive.

In the same manner the word "Appa" is commonly understood but rarely used in serious Telugu literature, the preferred words being "naayana" or "thandri".

In the moving song "*Itharamu leruganayya....*" (I know not others), Ramadas appeals to the Lord

*"Tappulenna vaddanti naa thalli thandri nee vanta
voppula kuppavanti maa yappavu neevanukonti*

(I said 'do not count the lapses'. I said, You are the father and the mother. I thought that You are the father who is like a collection of agreeable things...")

There are occasions when he uses the commonly understood exclamations both for the easy grasp of the situation as for the musical effect it produces. One should refer to the following song "*Pahimaam Sri Rama yante...*" (please see page 111 of this book).

*Ibbandinondi yaakari bobbalu bettinantalone
Gobbuna gaachitivata jabbuseyaka yento
Nibbaramu tone neeku kabba michchi vedukonna
Tabbibbu chesedavu Raamaa abbabbabbabbabba*

Obviously, the words have been chosen for the rhythm and not for classical effect!

There are occasions when Ramadas uses commonly understood words from the Vaishnava literature, though they are Tamil words and strictly not Telugu expressions. In the song which begins with the words "*aana betithinani aayaasa padavaddu..*", Ramadas concludes as follows

*Aadarimpumu nannu adiyen daasuda Ramachandra
Vaadela Ramadasu brovumika Sri Ramachandra..*

The words "adiyen daasan" is borrowed from Tamil and means "Your devoted servant" Similarly, in the song "*Janaki Ramana kalyana sajjana nipuna, Kalyana sajjana nipuna*" Ramadas sings

*"Mukti ne nolla needu bhakti maatramu chaalu
bhakti maatramu chaalu Sri Rama
raati naatigajese nee tiruvadigale kaada*

- *I will not ask for Mukti. It is enough if I have devotion, Sri Rama. Is it not Your feet that made a lady out of a stone?*" The word "tiruvadigale" is a Vaishnavaitic expression in Tamil, meaning the Holy Feet.

Living in the then Nizam's dominion, it is understandable that he should refer to the Hyderabad units of measurement and Hyderabad currency. In the song "*Sitaramaswami, ne jesina nerambemi..*" (please see page 113 of this book for the translation of the song) Ramadas piteously demands of Lord Rama whether he had asked for jewelled rings or the gold upper-cloth of the Lord. He then asks the Lord

*"visadamuganu nee melimi molanool vedukato nenadigitina
yedumu bhoomini kuchchala nelaku nekkuvagaa ninnadigitina*

Apart from the fact that "Molanool" is itself an unusual expression for a Telugu singer (to use the word 'nool') the words "Yedumu bhoomi" and "kuchchala nela" are both words, referring to archaic units measurement. Just as he has mentioned of a unit of measurement of land which is currently now not in use, Ramadas uses units of currency of the period of the Nizam. In the song "*Ikshwaku kula tilaka*" (please see page

120 of this book for the translation of the song) Ramadas gives an account of how much he spent for each piece of jewellery and recounts

*Shatrughnunaku nenu chesiti molathraadu Ramachandra
Aa molathraadu naku patte moharilu padivelu Ramachandra
Lakshmanunaku chesiti mutyaala patakamu Ramachandra
Aapatakamu naku patte padivela varahaalu Ramachandra*

Clearly “mohari” “varahaalu” were the currencies in use in that period.

Just as Ramadas has referred to local currency, he uses, freely, local words which are clearly Urdu words but which were in common usage in that tract. In the song “*pahi Rama prabho..*” (please see page 130 of this book), Ramadas sings

*“Edaya needayaa O dayaambonidhi
yaadiledayya naameeda Rama prabho”*

- the words “yaadi” is a Urdu word which means “Remember”. He uses the same word in the song “*O Raghunandana raaraa Raghava..*” when he sings

*“yaadi yunchumi naa meedanu nee
ke daya raavalenu gaaka Rama..”*

- *You must become merciful towards me, please remember me..”*

In the same manner, the word “bandikhana” to mean a prison is in vogue only in the tracts of the erstwhile Nizam where they use such words as “bandikhana” “shaadikhana” etc. In the song, which is full of poignancy, “*etu bothivo Rama eta brothuvo Rama..*” Ramadas sings

*“andhakaaramu vanti bandhikhaanalo nunna
ninda baapavadela mrokkeda swami..”*

I will worship You, O my Lord, I am already in this dark prison, why need this infamy also be cast on me? In the same song, he sings a little later,

***“Taanishaagaaru vachchi sari teerpu chesedaru
pannula paikamu bampi bandikhana vadilinchu”***

He asks the Lord to send the money and release him from the prison. Both the words, ‘paikamu’, ‘bandikhana’ are Urdu words.

In the song *”Yetiki daya raadu....”* Ramadas sings

***“Taanishaa javaanlu Sri Ramulu nannu
tahsilu cheseru Sri Ramulu.. “***

The words “javaan” and “tahsil” are both alien expressions. What is even more odd is to use the expression “tahsilu cheseru”

His sankritized Telugu expressions are because of his sound grounding in Sanskrit. His use of Urdu words is because of his growing up in the then districts of the Nizam. His using rural expressions is because of the firm roots he had in the rural areas. Since he was a supreme bhakta of Rama, Vaishnavaitic expressions though in Tamil came naturally to him. But then, for one who speaks the language of love of God, is language at all a barrier?

RAMADAS AND SANSKRIT

“Varnanayathithi kavih” one who describes is a poet. Poetry originates from a well called “meaning”. But, devotional poetry originates from a deeper well called ‘yoga samadhi’. If the poetry flows from no external effect, but due to the overflowing internal feelings of love of God, it is devotional poetry. In poetry, meaning and language are like the body and the soul. In the songs of Ramadas, we see the mastery of both, in the Telugu songs as also in the Sanskrit songs. There are many songs in Telugu, wherein several charanams are in Sanskrit.

In his works, we see a plethora of chandas, anuprasaalankara, antya prasa and different sabdaalankaaras. His poetry moves majestically with an ease of language and strength of meaning. In every song, we see laya, beauty of words, magnificence of alankaras and a flow of devotion. The following is an example.

Kamala nayana vaasudeva karivarada maam pahi
Amala mridula nalina vadana achyuta mudam dehi

(Please see page 147). In these two lines, only after 12 “maatras” we have the “yati”. After the Yati, the second line consists of 10 maatras, including the “yatiyaksharam”. While in the first line, there is an exclamation, in the next two lines there is a prayer. In the two charanams, we come across the words “maam pahi” “mudam dehi”. At the end of the ‘paadam’, we see guru and laghu. Throughout the song, we see “antya praasa”. The speciality is that from the second charanam to the last charanam are “bahuvreehi samaasams”.

Nowhere will we see a word indicative of a prayer. For all these charanams, the connection is only what figures in the first line “maam pahi”, “mudam dehi”.

The following is another example.

“Kalaye Gopaalam kasthuri thilaka suphaalam
kundala ruchu lalitha kapalam

raasa keli viraajamaanam
Ramadasa stuthi nidaanam

The last letters in "Gopalam" "Suphaalam" "kapalam" are the "praasa". In the other charanams, both at the beginning and the end, the "praasa" has been followed. For example,

Muni mano neeraja tharanim
Vanaja sannibha charu charanam

In this charanam, both at the beginning and at the end, 'praasa' has been followed. The song is full of 'anupraasa alankaram'. Except in the first 'pada' nowhere else do we see the "samaapaka kriya". This is a speciality in Sanskrit songs. Almost all of the Sanskrit songs of Ramadas are like this. We may incidentally mention that the "madhura Bhava" you see in Jayadeva's songs, we encounter in the song of Ramadas.

The sweetness of the following song may be noticed.

Bhajare Sri Ramam he manasaa
Bhajare Raghuraamam
Bhajare maanasa Ramam bhaja
Bhajare jagadhabhiraamam

(please see page 149 of this book).

In this and the previous song, in almost every charanam, we see the 'praasa'. In the song "Bhajare", except in the third charanam, the verb "bhaja" is to be seen.

In some of the Telugu compositions of Ramadas, there are some whole charanams which are in Sanskrit, but they have got so finely integrated with the rest of the Telugu composition, like sugar and milk. An example is the following song.

"Kodanada Rama Kodanda Rama
Kodanda maam pahi, kodanda Rama

(please see page 87 of this book). In the above song, there are pure Telugu lines like "nee danda neeku, neevendu boku, vaadela naaku, vaddu

paraaku..” There are many charanams in the above song which are in pure Sanskrit . One example is

*“raavana bhanga, ramaneeya paanga
paavana linga, paadaabja bhringa
mandaarahaara, manmadhaakaara
mandaroddhaara, mouktika haara etc*

Both at the beginning and the end, there is ‘Praasa’. “Yati” is placed at the separation of the words. The various ‘sabdaalankaaras’ are indicators of his mastery of style. This is in eka taalam.

Similarly.

*“aaraadhayaami Sri Naraayanaanta
ghora samsaara vidoora nivaaraa
aaraadhayaami Sri Raghu Rama
aaradhayaami Sri Raghu Rama*

This song which begins in Sanskrit has a mixture of Telugu and Sanskrit words. We also find that in some lines only Sanskrit words have been used and the letter “mu” has been added, to give an impression of a Telugu presentation. Another speciality is that by the repetition of the letter “jna” in ajnana, prajnana, yajna, sujnana etc. the charanams have been given a splendour.

The song “*Deena dayaalo*” (please see page 95) is a totally Sanskrit composition. In this also the observance of “Yati.” in the separation of sentences is a speciality.

The song “*Vande Raghurama shubha naama, shubha naama thulasidala daamaabhi rama*” has the Vrityanuprasaalankaaram. At the beginning and at the end, we see that ‘praasa’ has been observed.

*Kanaka chela kantijaala maanusha leela
Daanava paalaka taavaka sevaka*

* * * * *

We see in the above the grandeur of the words and the majesty of the meaning. We see 'sabdaalankaaras" in

Paalayamaam Jayarama

Paalayamaam Sri Rukmini naayaka"

and

"maaruthe namostute"

In the song, which ends with the lines

Godavari teera vaasam Gopika kaamam Krishna

Aditya vamsaabdhi somam Bhadradri dhaamam

Not only do we see the non-difference between Rama and Krishna, we see the use of sabdaalankaaram as also the use of "roopakaalankaaram"

The following lines in the song "*Jaya Janaki Ramana...*"

Samara ripu jayadheera sakala guna gambhira

Amala hrim sanchaara akhilaarti haara

The One who moves about in the syllable "hrim" is "Shakti". In the above song, Sri Rama who is Janaki Ramana is the one who is moving in the syllable "hrim". Sri Sankara has said "*Hrimkaara meva tava naama tadeva roopam*" (Panchadasi stotram). But it is Ramadas only who has used the words "amala hrim sanchara" in a masculine form. In the above song, in the beginning itself, we see the use of 'Mangala sabda". The song itself thunderously proceeds in the "khandanada" "Adi taalam". Ramadas shows his mastery of language in the popular "Mangalam"

"Ramachandraya Janaka rajaya

manoharaya maamakaabheeshta daaya mahita mangalam"

(please see page 172 of this book). This song, which is completely in Sanskrit, has attained great heights of popular acclaim. One of the reasons may be because Ramadas wrote this song in the "Ghirvana" language (language of gods, Sanskrit) strictly complying with the principles of

construction. Another charanam in the above song is even more compelling

*Vividha roopaaya vividha vedanta vedyaya
Sujana chitta kaamitaaya subhaga mangalam*

The eighth charanam, reads as follows:

*Ramadaasaaya mridula hridaya taamarasa nivaasaya
Svami Bhadragiri varaaya sarva mangalam*

Here, the speciality is “chaturthi vibhaktyantaka sambhodhana” which is followed by the word “mangalam”. “Yati” is at places in the third and at places in the fourth position in the different charanams. Here also, both at the beginning and at the end, we notice “praasa”. We see the charanams resplendent with “anu-praasaalankaram”. The song is also in “khanda” nada and Eka taalam.

In all the Sanskrit songs and Sanskrit intermixed songs, Ramadas shows his mastery over the language. When the songs are from the heart can a language be a barrier. In the hands of Ramadas, it was a willing tool to enable him to phrase his thoughts in such a way that he marched on the pathway of devotion and attained union with the Lord.

KEERTHANAS

**(English transliteration and
meaning in English)**

[Keerthanas in Devanagari Script are given at the end]

KEERTHANA – 1

*Jaya Janaki Ramana, Jaya Vibheeshana sharana
Jaya saroruha charana, Jaya danuja harana
Jaya loka sharanya, Jaya bhakta kaarunya
Jaya ganya laavanya, Jaya jagadganya
Sakala loka nivaasa Saketapura vaasa
Akalanka nijahaasa abjamukha haasa
Sukamuni stuti paatra shubharamya chaaritra
Makara kundala karna meghasyama varna
Kamaneeya koteera kausthubha alankaara
Kamalaaksha Raghuveera Kalusha samhaara
Samara ripu jayadheera, sakalaguna gambhira
Amala hrit sanchara akhilaarti haara
Roopa nirjita maara ruchira sadguna shoora
Bhoopa Dasaratha putra bhoobhaara haara
Paapa sanga vidaara pankthimukha samhaara
Shripate sukumaara – Sita viharaa*

Victory to Janaki Ramana, Victory to the One who gave refuge to Vibheeshana

Victory to the One with the Lotus Feet, Victory to the destroyer of the Rakshasas.

Victory to the One who is the refuge of the three worlds, Victory to the One who is merciful to the devotees.

Victory to the One of limitless splendour, Victory to the One who is worshipped by (all in the) Universe.

One who lives in all the worlds, One who resides in Ayodhya,
One who has a pure and tender smile, One who has a face like a lotus.
One who is hymned by sage Suka, One who has a pure and beautiful character,

One who has an ear ornament shaped like an alligator, One who has a (blue) colour equal to that of a cloud.

Raghuvira, who has lotus eyes, One who destroys all sins.

The brave One, who is victorious against enemies in a conflict, One who is profound and has all qualities.

One who moves about in pure and untainted hearts, One who rids (us) of all troubles.

One who is Manmadha (who has no body), One who is courageous and has beautiful good qualities.

Son of the Ruler of the earth Dasaratha, One who got rid of the weight of the earth,

One who tears apart groups of sins, One who killed the ten-headed Ravana,

Lord of Lakshmi, the tender One, One who joyously moves about with Sita.

KEERTHANA - 2

*Rama naamame jeevanamu anyamemira kripaavanam
Rama naama sudha madhuramu adi emaraka bhajiyinchu maakika
Shrila melubhayanakamu Raghuveerula leelale paanakamu
Paalu meegada jaaru teniya paalakannanu melimainadi
Ea rasamulella neerasamu Raghuveeruni kathalella paayasamu
Saareku maaku chekurenu aakali teeri thrishna challaarenu
Ghora bhava sindhu taarakamu hridayaari varga nivaarakamu
Saaramau ghanasaara kadaliphala saara soukhyamaa paaramu Shri
Sundara Shri Ramulu Raghunandanaanghri sarojamulu
Chendi brahmananda bhaavamu andariki nimponda jesina
Bhaasamaana shubhakaramu nijadaasa loka vaseekaramu
Bhusuta hitudaina Bhadrachalavaasudai Ramadasu nelina*

Our life consists in (chanting) the name of Rama. What else can be the Ocean of mercy? The name of Rama is very sweet. Please serve the Lord without giving up this chanting.

It is frightening to be ruled by wealth. The “Leclas” of Raghuveera are our sweetened drink. The ocean of milk and sweetened honey are not sweeter than the chanting of the name of Rama.

All these juices are only weakening (us). The stories of Raghuveera are like sweetened milk. We have partaken it so often. Because of this, the pangs of hunger have been cooled down.

What enables us to cross the frightening ocean of “Samsara”, what enables us to conquer the enemies of the heart (namely, Kama, Krodha, Lobha, Moha, Mada, and Matsarya) what is more valuable (sastraically) than camphor, what gives greater happiness than enjoying the essence of a plantain fruit.

(All those who chant the name of Rama) are able to keep the feet of Raghunandana (and the picture) of handsome Sri Ramachandra in their heart and are thereby enabled to fill themselves with Brahmananda.

(Chanting the name of Rama is) extremely auspicious and enables one to captivate the world of Rama’s real devotees. Ramachandra is the adorable ally of Sita, is the resident of Bhadrachalam and He rules Ramadas.

KEERTHANA – 3

*Taaraka mantramu korina dorikenu dhanyudanaithini O ranna
Meerina kaaluni dootala paaliti mrityuvu yani nammukayunna
Machchikato nitaraantarammula maayalalo padabokannaa
Hechchuga noota enimidi Tirupathu lelami tiruga panile dannaa
Muchatagaa thaa punyanadulalo munuguta pani emitikannaa
Vachchedi paruvapu dinamulalo sudi vadutalu maanakayunna
Enni janmamula erukato joochina eko Narayanudanna*

*Anni roopulai yunna paraatparu na mahaatmuni katha vinnaa
Enni janmamulu erukatho joochina ee janmamuto vidunannaa
Annitikidi kadasaari janmamu satyambika puttuta sunnaa
Nirmala antarlakshya bhaavamuna nityaanandamuto nunna
Karmambulu vidi moksha paddatini kannulane joochuchununna
Dharmamu thappaka Bhadraadeesuni thana madilo nammmukayunna
Marmamu thelisina Ramadasu hrinmandiramu ne yunna*

Oh dear! I am blessed. As soon as I sought it (desired it) I have found the hymn which enables one to cross the Ocean (of Samsara) .

I have always been under the faith that You are death to the attendants of the God of Death.

Oh dear! Do not fall into the Maya called the affairs of others, due to your attachment. Nor is there need to unnecessarily go round the one hundred eight Divya Kshetras. Where is the need to take dips in the holy rivers? Nor need one celebrate with unnecessary strain the coming holy days.

If you perceive with the knowledge derived from several births, there is only one Supreme Lord, Lord Narayana. Oh dear, please listen to the story of the Paramatma, who has so many forms.

If I perceive with the knowledge of several births, I realize that this is the last of my births. The truth is that there are zero chances of my being born again.

I am able to see with my spiritual eyes, with a pure heart and great happiness, that this Mantra is the method to get rid of all the "Karmas" and attain liberation.

Ramadas has found the secret that this mantra in the temple of his heart, namely trusting the Lord of Bhadrakiri without any deviation (in the proper manner) is the mantra to cross the ocean of Samsara.

KEERTHANA – 4

*SriRama naamame jihvaku sthiramai yunnadi yunnadi
Sri Ramula karunaye lakshmi karamai yunnadi yunnadi
Ghoramaina paatakamula gotte nannadi minmu
Cherakunda aapadhala chende nannadi annadi
Daari teliyani yama dootalanu tarimenannadi annadi
Sriman narayana daasulaina vaariki anuvai yunnadi yunnadi
Mayaavaadula pondika maanamannadi annadi mee
Kaayamu lathiramulani talapoyundannadi annadi
Baayaka gururaayani bodha cheyudannadi annadi
Ye yedajoochinagaani taanu yeda baayakunnadi unnadi
Kaama krodha moha andhakaaramula maanudannadi annadi
Modamuto parastreela pondu mosamannadi annadi
Valadani durvishayamula vaancha vidudannadi annadi nee
Talapuna Hari paadakamalamuluncha tagunani annadi annadi
Kopamaniyedi prakruthini kottumannadi annadi
Ipudu praapu neeveyanina daari choopeda nannadi annadi
Yepumeera norula doshamulenna kannadi annadi
Ye paapa bandhamula pattu padavaddani annadi annadi
Bhakti bhaavamu thelisi meeru brathukudannadi annadi
Parama bhaktulaku sevaseyuchu prabaludani annadi annadi
Jmukti maargamunaku ide moolamannadi annadi
bhaktudu Bhadrachala Ramadasu dannadi annadi*

It is the Name of Sri Rama alone which is permanently on the tongue, it is, it is

The mercy of Sri Rama alone is splendid, it is, it is

The name will get rid of the terrible sins, it tore them and ensured that they did not attach themselves to you, the Name, it is, it is

The name drove away the attendants of god Yama, till they did not know as to where they are to go, the Name favoured the servants of Sriman Narayana, the Name, said it. said it.

The Name said desist from the friendship of the Mayavadis, please know that this body is not permanent, it said, it said.

The Name said, do not give up, but follow the teachings of the master among the teachers, it said that wherever we see, it would be there and not be leaving, it would be there, it would be there.

It said, it said, give up desire, anger, the darkness of infatuations, it said that it is a sin (fraud) to possess other women with happiness, it said, it said.

It said that one should say 'No' and give up the desire for bad things, it said, it said.

It said that it is fitting to keep ones thoughts on the Lotus Feet of Sri Hari, it said, it said.

It said to beat the characteristics of anger, it said, it said .

It said that if you said that You are the support, it would show the way, it said, it said.

It said that intentionally do not count the deficiencies of others, it said, it said.

It said do not get entangled in the bonds of sins, it said, it said.

It said, live by learning the feeling of devotion, it said, it said.

It said, shine by serving the devotees, it said, it said.

It said that this is the root (origin) for the path for liberation, it said, it said.

It said that Ramadas of Bhadrachala is a devotee, it said, it said.

KEERTHANA - 5

Adigo Bhadradri Gouthami idigo choodandi

Mudamuto Sita mudita Lakshmanudu

Kadasi koluvaga kaladadhe Raghupati

Charu swarna praakaara Gopura
Dwaaramulato sundaramai yundedi
Anupamaanamai ati sundaramai
Tanaru chakramadhi dhaga dhaga merisedi
Kaliyuga manduna nila Vaikuntamu
Nalaruchununnadi nayamuga mrokkudi
Ponnala, pogadala poopodarindlatho
Chennu meeraganu cheluguchununnadi
Shri karamuga Shri Ramadasuni
Praakatamuga broche prabhu vaasamu

There is Bhadradri. Please see. Here is the (river) Gautami.

Raghupati is there, jointly and happily served by Sita and Lakshmana.

The beautiful Prakara (ramparts) and entrance to the temple towers, which are shining because of the gold.

The sparkling great disc which is so beautiful and is beyond any comparison. In the Kaliyuga, it is the Vaikuntam in this world. It has a great name. Please worship with respect.

It is shining, in a lovely manner, due to the flower bushes of "ponnalu" and "pogadulu" (names of flowers)

It is the residence of the Lord who protects Ramadas in an exemplary manner, the One which confers good.

KEERTHANA – 6

Kodanda Rama, Kodanda Rama, Kodanda maampaahi Kodanda Rama
Nee danda naaku neevenduboku, Vaadela neeku vaddu paraaku
Sri Rama mammu chepattukommu, aadukoramunu aarogyamimmu
Jaya Raghuvira jagadeka soora, bhaya-nivaara bhakta mandaara
Manimaya bhoosha mahalakshmi tosha, ranavijaya ghosha ramaneeya
vesha

Yela raavayya emantinayya, paalimpavayya proudiganavayya
 Talliyu neeve tandriyu neeve, daatayu neeve daivamu neeve
 Sarasija netra soundarya gaatra, parama pavitra bhavya charitra
 Ye buddhi Veedu erugani vaadu paapadu veedu badaliyunnaadu
 Paapani lepu baadhalu maanpi, aapada baapu atu preethi joopu
 Nammina chinnavaadithadanna, mammulaganna maayanna vanna
 Leru mee saati evaru mee poti, raaru mee saati raajula meti
 Dasaratha baala, daasaanukoola, dasamukha kaala dharisa paala
 Maarutha bheema maalyaabhi Rama, Kalyana naama kaarunya
 dhaama

Manjula Bhaasha manimaya bhoosha, kunjara posha kuvalaya vasha
 Puttimpaa neeve poshimpaa neeve, phalamiyya neeve bhaagyamu neeve
 Sharananna chota kshamaseyu maata birudhu nee douda erigina maata
 Murarilola munijana paala, mrudu vanamaala mohana sheela
 Raavayya veenu rakshintu gaani, seva jesitini swami neevani
 Ravana bhanga ramaneeya paanga, paavani taranga paadaabja Ganga
 Mandaara haara manmadhaakaara, Mandaroddaara mouktika haara
 Vandanamayya vaadelanayya, dandanajeya thagadu meekayya
 Shri Vijaya Rama Shri thulasi dhama, paavana naama Bhadradri
 Rama

Lalitha haasa Lakshmi vilaasa, paalitha Ramadasa Bhadradri vaasa.

Lord Rama with the divine bow, Lord Rama with the divine bow,
 please protect and save me, Lord Rama with the divine bow.

Please do not leave me without Your protection. Why have an
 argument? Please do not give me scant attention.

Sri Rama, please take us close to You, please save us and give us good
 health.

Victory to Raghuvira, the One courageous person in the world, One
 who dispels fear and One who is like the 'Mandara' tree ('Kalpa Vriksha')
 to the devotees.

One who is adorned by gems, One who makes Goddess (Lakshmi) happy, One who is victorious in battle, One who is dressed in an attractive manner.

Why is it You do not come? What is it that I have said? Rule me and attain greatness.

You are the father and You are the mother, You are the grantor and You are the Lord

(One who has) Eyes of a lotus, has an attractive body, who is holy and has an impeccable character.

He (namely Ramadas) has no thoughts (intellect), he is an infant and he is tired

(Please) draw close to the infant, cure him of (his) troubles, save him from dangers and show that side (towards him) Your kindness.

O brother, he (Ramadas) is a child who has trusted You, You who are Your own Creator.

There is none who is Your equal and there is no one who is like You. No one will be there to equal You, who is a king among kings.

Dasaratha's child, You, who favour the followers, One who slew the ten headed (Ravana) , You who are the Ruler of the Earth.

Protector of Hanuman, Rama of the Malyaabhi hill, one whose very name is prosperity, One who is the repository of mercy (Grace)

One who is attractive in speech, One who is adorned by gems, One who saved an elephant (Gajendra), One who is adorned with blue lotuses (is handsome)

You are the cause for the birth, You are the one to look after me, You are the One to give the fruit and You are Manmadha, Lord of Love, One who pushed up the mountain Mandara, One who is wearing a garland of pearls.

Salutation to You, why an argument with me? It is not meet (fit) for You to punish me.

Sri Vijaya Rama, One who is wearing a garland of 'Tulasi' leaves,
One who has a holy name, Rama of Bhadradri

One who has a tendersmile, One who has Lakshmi residing on his
breast, One who rules Ramadas, One who is a resident of Bhadra Hill.

KEERTHANA - 7

*Poyetappudu venta raadu oka puchina vakkaina
Veyyaarulu daakoniya narthula kiyyaleni lobbula kayyayyo
Itchinamaatrambichunu daivam neenadigana raadu
Vachetappudu venta nemaina dechuka raaledu
Nechuga nidhi teliyani paamarulu duraasulu tagulukoni
Ichata naarjinchina dhana mechat kethukapoyee rayyayyo
Tamarakshanakai moola moolanu dhanamuludaachevu
Tanuvulu malabhaandamu lasthiramani talachi kaanaleru
Talaturu daaralu pasuputhradulu tamavani bhramaseru
Tanavaafrekkado taanekkadano tanuvu vidichi ee jeevudontiga
Iravuga dolijanmambula bedala kiyyani doshamuna
Diripemu letthedi vaarinigaanchiyu deliyaka yunnaaru
Parulaku balibikshambuni pettani paramalobhulanu
Dharalo venkata vithaluni dalapaka dhana madaantanu dagili ee
jeevudu*

When we leave (this world), even a spoilt areca nut cannot be taken
along with us, alas, alas, for the misers who hoard thousands and do not
give to those poor people who beg.

As much as we have given, (in the previous birth) the Lord will give
us (in this birth). If we ask for more, it will not be given. When we came
into this world, there was nothing that we brought along with us.

The ordinary people who do not know about this, get attached to bad
desires. The wealth that they earn here, where will they take it. Alas!
Alas!

For their protection, they hide their wealth in different corners. This receptacle containing waste matter, this body, they do not realize that they are not permanent. They are under an illusion that the wife, wealth, children and others are all theirs. Where will they be and where will he be, when he leaves this body and becomes a lonely Jiva.

For the sin of not having adequately (suitably) given to the poor in previous births, they have become beggars. Even then, people are not having this knowledge.

Due to the arrogance of wealth, these Jivas who are misers do not give to others food and other offerings and in this world they do not think of Vishnu, who rids us of sins.

KEERTHANA – 8

Takkuvemi manaku Ramudu okkadundu varaku

Prakka thodugaa bhagavanthudu tanu chakradhaariyai chentane yundaga

Mruchchu somakuni jampina yaa Matsyamoorthi mana pakshmu nundaga

Surala koraku Mandaragiri mosina Koormaavataruni kripa manakkundaga

Duraatnudaau Hiranyakashu drunchina Varaha Moorthi manavaadai-yundaga

Hiranyakasipuni iruchekkalugaa varachina Narahari prakkana nundaga

Bhoomi swargamunu ponduga golichina Vaamanundu mana vaadai yundaga

Dharalo kshatriyulanu dandinchina Parasuramuni daya manakundaga Dasagrivu munu dandinchina yaa Dasaratha Ramuni daya manakundaga

Ilalo yadukulamuna nudayinchina Balaramudu mana balamai-yundaga

*Dushta Kamsuni drunchinatti Shri Krishnudu manapai kripato
nundaga*

*Kali Yugantumuna Kaligina daivamu Kaliki Murthi mamu gaachuchu
nundaga*

*Narayana dasula gaachina Shriman Narayana nera nammiyundaga
Ramadasuni nila rakshimchedanani premato palikina prabhuvita
nundaga*

What do we lack, as long as we have Rama

The Lord, who has the discus, when He is near us and protecting us
in the sides

When the Matsyamurthi who killed the asura Somaka who stole the
Vedas is on our side

When we have the Grace of the Lord in the Tortoise Form who bore
the Mandara Mountain on his back for the sake of gods.

When the Lord Varaha who killed the evil Hiranyaksha is our person

When the Lord Narasimha, who tore Hiranyakasipu into two pieces
is by our side

When Lord Vamana who effortlessly measured heaven and earth in
two steps is our person

When we have the grace of Parasurama who punished all the
Kshatriyas in the world.

When we have the grace of Dasaratha Rama who had punished the
ten-headed Ravana.

When Balarama who was born in the family of Yadus of this world is
our strength

When we have the kindness of Lord Krishna who had killed the evil
Kamsa.

When the Lord Kalki, who is going to be the Lord at the end of the
Kali age will also look after us.

When we are fully trusting Lord Narayana who is the protector of Narayana-daasaas.

When the Ruler (Lord) who with love had said that he will save Ramadas, is here with us.

KEERTHANA - 9

*E theeruga nanu daya joocheduvo Ina vamsottama Rama
Naa taramaa bhava saagara meedanu nalinadalekshana Rama
Shri Raghunandana Sitaramana, Shritajana poshaka Rama
Kaarunyaalaya bhakta varada ninu kannadi kaanuvu Rama
Muripemuto naa swamivi neevani munduga telpiti Rama
Maravaka ika nabhimaana munchu nee marugu jochchitini Rama
Kroora karmamulu neraka jesiti neramulenchaku Rama
Daaridyamu parihaaramu cheyave daivasikhamani Rama
Gurudavu naa madi daivamu neevani , guru shaastrambulu Rama
Gurudaivambani erugaka tirigedu kroorudanaithini Rama
Nindithi vee vakhilaanda koti brahmaandamulanduna Rama
Ninduga madi nee naamamu dalachina nityaanandamu Rama
Vaasava kamala-bhavaa sura vandita vaaridhi bandhana Rama
Bhaasura vara sadgunamulu galgina bhadradrishwara Rama
Vaasavanuta Ramadasa poshaka vandana mayodhya Rama
Daasarchita maakabhaya mosangave Daasaradhi Raghurama*

In what manner will You show grace to me,

O Lord, You, who are great from the Surya Dynasty? Is it possible for me to cross this Ocean of Samsara, O Rama, You who have eyes which are like the leaves of a lotus.

Sri Raghunandana, You who are born in the prosperous Raghu family, You who make Sita happy, You who protect those who seek your protection, You who are the repository of kindness, You who bless the devotees, You who do not refuse what is sought, O' Rama

O Rama, with great happiness I declared in the beginning itself that You are my Lord. Please do not forget. I have sought your protection. Please look on me with favour.

I did cruel acts, without having knowledge about them. Please do not count my transgressions. O Rama, please get me out of my adversity, O crowning jewel among Gods.

You are the Teacher. In my mind I did not know that as said in the great Sastra the teacher is God. I went about (in ignorance) and became a cruel person.

You have filled up the crores of worlds of Brahma, O Rama. In a whole-hearted manner I think of Your Name, it gives eternal happiness.

O Rama, You who built the bridge across the Ocean, are the Ruler of Indra, Brahma, and other gods. O Rama of Bhadra Hills, you are effulgent and have great qualities.

You are praised by Indra. Salutations to You Rama of Ayodhya, You who have looked after Ramadas. O Rama, son of Dasaratha, please confer your grace on us who have become your slaves.

KEERTHANA – 10

*Rama daiva shikhamani, suraraja mahojjwala bhumani
Taamarasaaksha sudhimani bhavya taaraka bhakta chintamani
naade mimmu vedukontigaa saranagati birudani vintigaa
vedukai minu pogada gantigaa, nanu diga naada vaddantigaa
Chinta seyaga nemi ledugaa mundu chesina gati tappa bodugaa
Intaku mikkili raabodugaa ne itarula golichedu ledugaa
Thammudu nee voka jantanu Ramadasuni rakshinchutanu
Sammati nundu maa intanu Bhadrachala vaasa nee bantunu*

He is the principal jewel among Gods. He is the king ("Effulgent jewel of the earth") of the king of Gods. He is the lotus eyed, who proclaims knowledge.

He is the shining jewel called Chintamani who grants prosperity and spiritual knowledge (that is, He is the spiritual jewel who grants the prayer of the devotees).

Then itself I prayed to You. I had heard that You had the title of the Saviour of those who surrender to You. In a fond manner I had seen others praising You in such manner. I had pleaded that You should not let me down.

There is nothing else to think about now; one cannot escape one's past deeds; nothing more than this can happen, nor will I seek the help of any one else.

I am Your servant. Kindly agree for You and Your brother to live in the house of this resident of Bhadrachalam, so as to save (protect) this Ramadas.

KEERTHANA - 11

Deena dayaalo deena dayaalo
Deena dayaalo para deva dayaalo
Kanakaambaradhara ghana shyaama dayaalo
Sanakaadi munijana vinuta dayaalo
Sharadhi bandhana Ramachdra dayaalo
Varada amara brinda ananda dayaalo
Naradamuninuta devanatha dayaalo
Saarasaaksha Raghunatha dayaalo
Dasaratha sutha lokaadhaara dayaalo
Pasupathi chaapa thrutitha dayaalo
Aagama rakshita amitha dayaalo
Bhogisayana parama purusha dayaalo
Vara Bhadradri nivaasa dayaalo
Archita Sri Ramadasa dayaalo

You who are merciful to helpless people,
 You who are merciful to helpless people,
 You who are merciful to helpless people,
 O great Lord, You who are merciful
 You who wear golden clothes,
 You, black tinted Lord, who are merciful
 You who are merciful and are hymned by Sanaka and other sages,
 You who bunded the Ocean,
 O merciful Ramachandra
 O grantor of wishes, O merciful Lord, You who make gods and
 others happy.
 O lotus-eyed, O Raghunathia, O merciful Lord
 Son of Dasaratha, O You who are the source of the world, O merciful One,
 You who broke the bow of Siva, O merciful One.
 O you who protected the Vedas (Agamas), O greatly merciful One,
 O You who are resting on Adishesha,
 O Supreme Person, O merciful One.
 O You who have been worshipped by Ramadasa, O You, who are
 residing on Bhadradri, O merciful One.

KEERTHANA - 12

Garuda gamana raaraa nannu nee karuna nelukoraa
Parama purusha ye veravu leka nee
Marugu jochitini aramara seyaku
Piluvagane rammi abhayamu talupagaane immi
Kalimi balimi na akilalo neevani

Paluvarinchitini nanu gannayya
Paalakadali sayana Dasaratha baala jalaja nayanaa
Paalamunchu nanu neeta munchu nee
Paalabadithi nika jaalamu seyaka
Yela raavu svami nanu ipudelakovademi
Yeluvaadavani chaala nammithini
Yelaraavu karunaala vaala Hari
Inta pantamela Bhadragireesha vara kripaala
Chintalanachi Shri Rama dasuni
Antarangapathivai rakshimpumu

O You who ride the Garuda, please come, in Your compassion, please rule me (protect me).

O Supreme Person, not having any other device (alternative) I have sought Your protection, please do not hesitate.

You have to come when I call You, You have to give me protection when I think about You. I have believed, over and over again, that You are my wealth and my strength. Please protect me. O my dear Father.

I have fallen at Your Feet. You are the One to sink me or to uplift me, You who are resting on the Milk Ocean, son of Dasaratha, O lotus eyed (Lord), please do not delay.

Why is it You do not come? Why is it You do not now protect me? I greatly believed that You are the Protector. Why is it You do not come, You, Ocean of mercy, O Lord Hari why this stubbornness, O Lord of Bhadragiri, You who are greatly merciful. Please remove my anxieties. Please become the internal Lord of Sri Ramadas and save him.

KEERTANA – 13

Emiraa naa valla nera memiraa Rama
Emira Rama ee kashtamu nee mahimo naa praarabdhamo
Kundalisayana vedanda rakshakaa akhanda teja naa yanda nundave
Pankaja lochana sankaranuta naa sankatamunu maanpave ponka-
muthonu

*Mandaradhara nee sundara padamulu Indiresa kanugonu joopave
Dinamoka eduga ghanamuga gadipiti tanayuni meedanu ledayyayyo
Sadayahridaya nee mridu padamulu naa hridaya kamalamuna
vadalaka nilipiti*

Rama Rama Bhadrachala Sita Ramadasuni premato nelave

What is my crime, O Rama, What is my crime?

Is this suffering part of Your divine play or is it my Prarabdha Karma?

Please be my protector, O Rama, You who are resting on the Serpent (refers also to the Kundalini Serpent in the navel), the One who saved the elephant (Gajendra), please be my protector (support), You of limitless effulgence.

You who are lotus-eyed and have been praised by Lord Sankara, please with Grace, rid me of my difficulties.

You, who supported the Mandara Mountain, please show me Your beautiful Feet, because therein I perceive Lord Vishnu.

Alas, You do not have pity even on Your son, myself, when I spend each day with difficulty as if it is a year

Kind-hearted (Rama), I have not let go of Your feet and kept Your tender feet in the lotus of my heart

O Rama, Rama, please rule with Love (shower your grace) on this Sita Rama Das of Bhadrachalam.

KEERTHANA - 14

Yedanunnaado naapaali Ramu

Dedanunnaado naapaali devu dedanunnaado

Yeda nunnaado gaani jaada theliyaraadu

Naadu Gajendruni keedu baapinathandri

Drouni baanajwaala daakina baaluniki

*Praana michina jagat praana rakshakudu
Paanchaali sabhalona bhangamondina naadu
Vanchana lekanu valuvlichina thandri
Durvasu dugramuna Dharmasutuni jooda
Nirvahinchina navaneetha chorakudu
Akshayamuga Bhadrachalamanduna
Saakshaatkarinchina jagadeka veerudu*

I wonder where He is, the Rama who rules (protects) me, I wonder where He who is my God, is?

I do not know where He is. There is no indication (or trace) of Him, the Father who that day saved the King of Elephants by getting rid of his troubles.

The One who gave life to the embryo which had been burnt by the fire of the arrow released by Drona's son (Ashwathama), the protector of the life of the Universe.

The father who without hesitation gave clothes on the day Draupadi had been publicly humiliated in the "Sabha".

The stealer of butter who managed the situation when Durvasa with anger looked at Dharamaraja.

The Universal hero, who has manifested and is permanently (always) residing at Bhadrachala.

KEERTHANA - 15

*Unnaado ledo Bhadradriyandu, Unnadoledu yaapanna rakshakudu
ennaallu vedina kannula kaga padadu, nanuganna thandri naa
pennidhaanam
vinnapamu vini taa nennadu raadaaye
aakoni ne nipudu chekoni vedithe raakunnaa dayyayyo Kakuthsa
thilakudu
Vaataamuga Bhadrachala Ramadasutho maata laadutaku naataka-
dharudu*

I wonder whether He is at all in Bhadradi.

I wonder whether the One who saves (the devotees) from dangers is there or not there. He does not appear before my eyes though (I have) prayed for so many days.

He who is my Father (has given birth to me) is my great treasure. He does not even come, after hearing my pleas? Alas, the ornament of the Kakuthsa family does not come even when I put in an effort and pray to Him. The one who is the author of the play (called Universe) does not come to talk with Ramadas who is seeking him.

KEERTHANA – 16

Abbabba debbalaku norvalenuraa
Jabbu seyakura tabbibbaayenu raa
Atte ninu poojinchina chetulaniiyigo
Katte betti kotti retu taahudanayya
Rattu teerchivela gattigaa epunanu
Chetta betteluko pattabhirama
Saranaagatha thrana, birudaankithudavu gaava
Sharadhi bandinchina shourya memaaye raa
Parandhaama nee paadamulaana vinaraa
Parulakokka kaasu nenivaleduraa
Bhadradi Sri Rama nee naama meepudu
Prematho bhajiyinchu Ramadasu nelu

Abbabba, I cannot bear the blows. Please do not delay, it has become difficult.

Look, the very hands with which I worshipped You have been hit with sticks. How will I bear it?

O Rama who has been coronated (Pattabhirama), please rid me this day of the blame (heaped on me), firmly and lovingly protect me, keeping me near You.

Do you not have the title that you protect those who seek Your refuge? What has happened to Your bravery which enabled You to bund the ocean?

Listen, O Lord in Vaikunta, I promise on Your Feet, I did not give a pie to others.

O Sri Rama of Bhadradi, please protect Ramadas who always lovingly chants Your name.

KEERTHANA - 17

Rakshimche doravani nammithi nannu, sikshimpaga tappemi chesitini
Rakshimpa mee kante rakshaku levarunnaaru
Daakshinyamintaina talapuna nunchavu
Nee praapu nera nammiyuntini nannu
Kaapaadu birudu needanteni Rama nannu
Chepatti vidanaada jelladu ika naaku
Daapuna nundedi daivamu saakshiga
Yento vedina yela palkavu ne
Nento drohino daya joodavu Rama
Yentesi vaarala neleti kartavu
Antakantaku naapai yaramara chesevu
Bhadradi vaasa nee bantunu nithara
Paapamuledu naa ventanu Rama
Adrija sunnuta yamaracidi vandita
Bhadrebha varada naapaaliti daivamu

I believed that You are the Lord, who saves. What is the mistake I have committed for You to punish me?

For saving me, who else is there as a saviour? There is not even a little mercy in Your thoughts.

I had fully believed that You are my support. I had said that Your title is "My Protector". Rama, it is not correct for You to let go of me, after grasping me. Henceforth, You will be the godly witness near me (that is watching over me always)

However much I plead, why is it You do not speak. You do not show mercy. What a traitor I must be? You are the great protector even for persons who have committed great sins. But, to me, day after day. You have shown indifference.

O resider of Bhadradi, I am Your servant. I have (committed) no other sins. Rama, You who have been praised by Parvati, You who have been offered salutations by Gods and other immortals, You who protected the big elephant, my God.

KEERTANA – 18

*Rama nee daya raaduga patita paavana
Naamame nee birudugaa Shri Rama
Saamaja varada ninnemani doorudu
Yemi adrushtamo yenta vedina raavu
Eepu ladaga jaalagaa Shri paada
Seva maaku padivelugaa Rama
Bhaava janaka nee bhaavam thelisiyu
Neevu daivamanuchu ne nammiyunnaan
Neeke nenu marulu kontigaa ne nitaru
Laku lonugaaka yuntigaa Ramaa
Aakonnavaadavai yanavalasi yantigaani'
Nee ku dayaraakunnaa ne nemi seyuvaada
Prema nibbaramaayegaa Bhadrachala
Dhaamaa ide maayegaa Rama
Bhoomija naayaka naa svami neevanuchu
Kaaminchi sevinchu Ramadasuni brova*

You will not confer on me Your mercy (though) Your name as the purifier of sins is Your title, O Rama, One who gave the boon to the elephant, in what way do I blame You. I do not know what is my fortune. However much I plead, You do not come.

I am not seeking wealth. Serving Your Feet is ten thousands, O Rama, O Father of Manmatha (Lord Vishnu). I know Your disposition (Yet) I am believing that You are divine.

I have lavished love only on you. I have remained without surrendering to others, O Rama. Being a troubled man, I have said certain things. If you do not bestow mercy, what is it that I can do?

Your love has slowed down, Resident of Bhadrachala. How has it so happened? Please save Ramadas, who has been desirously serving You, calling You "My Lord", "Lord of Sita".

KEERTHANA - 19

*Raama Raama Bhadrachala Raama raara Rama Rama,
Raamaa raaraa nee momipude prema teera chootugaani
Taamasamu valadu Rama-svami taalajaalanikanu
Ennadu ne ninnu nammi yunna vaadanani yenchi
Kannulethi choochi nannu mannanatho brova raadaa
Maati maatiki nee thoti saati velpulu lerani
Chaatuchunna nannu neeve paatlu petta neetaganatara
Bhadragiri Ramadasa paalakudavai neevela
Chidramulella tholaginchi bhadramuga nannela vela*

Rama, Rama, Bhadrachala Rama, please come Rama.

Rama, please come. Let me to my heart's content see Your face
Rama, Please do not tarry O Lord, I cannot hereafter bear it.

Please believe that I have always trusted You. Please lift Your eyes
and see me. Can't You lovingly save me?

Is it fair for You to trouble me, I who have been proclaiming again and again that there are no gods to equal You?

Why is it You do not rule (protect) me, after being the Ruler of Bhadrakiri Ramadas, by ridding me of all my troubles?

KEERTHANA – 20

*O Raghuvira yani ne pilichina
ho ho yanaraadaa Rama
Saareku vesari naa madi yanyamu
cheradu yeraa dheeraa Rama
Neeta chikki karimaatiki vesari
naataka dhara nee paatalu paadaga
Meti makaritala meeti kaachu daya
Yetiki naapai netiki raado
Munnu sabhanu naapannata veduchu
Ninu Krishna yani yennaga Draupadi
Kenno valuvalidi mannana brochina
Vennuda naa mora vintivo ledoo
Bantunaitinani yunte paraakuna
Nuntivi mukkanti vinuta naa
Janta baayakanu venta nundumani
Vedithi Bhadrachala vasaa*

When I call you as Raghuvira, Rama, can you not respond by saying “Oho, Oho” Because of the delay (in your not responding) I am fed up, O courageous One, my mind will not turn to anything else.

The elephant which had got caught in the waters, again and again, got fed up. When it sang Your praises, O Lord Vishnu, You showered Your mercy by cutting the head of the powerful crocodile. Why then do You not show me mercy, even till today?

Earlier, when Draupadi was in difficulties in a public court hall and

had appealed to You as "Krishna", You protected her with love by giving her yards of clothing. O Vishnu, did You or not hear my appeal?

Since I have been quiet, as I am an attendant, You have been indifferent (as regards me). O resident of Bhadrachala, You, who have been praised by Lord Siva, I pray that You should not leave me alone.

KEERTHANA – 21

*Inni kalgi meeroo rakunna ne nevari vaadanandhu Rama
Kanna thandrivale rakshintakunu karunayela raadu Rama
Akshayamiyyaga dalachina Shri Maha-
Lakshmidēvi ledāa Rama
Rakshimpaga nenchina Bhoodeviyu
Ratnagarbha gaadaa Raama
Pakshapaata medalinchina jaatilo
Parusavedi ledāa Rama
Ee kshanamuna daya galigina ananta
dhanamunnadi kaadaa Raama
kanugoni nirhetuka kripa joochina
Kalpataruvu ledāa Raama
Manavaadani nenarunchina chintaa-
mani yunnadi kaadaa Rama
penabadu vetha deerpanu saranaagatha
birudu neede gaadaa Raama
Vanaja bhavaandamu lelu doralu de
Vara vaarale kaadaa Raamaa
Kari Prahlada Vibheeshanaadulanu
Gaachitivani vinti Raamaa
Hara sura Brahmaadula kantenu ninu
Adhikudavani vinti Raamaa
Siri naayaka nee maruga jochitini
Saranambani yanti Raamaa
Karunatho Bhadradri Raamadasuni
Kaavu maniyanti Raamaa.*

Even when You have so much, if You keep quiet, whose man will I become, Rama?

Rama, why is it You do not have mercy, like my real father, to save me?

Rama, do You not have Goddess Lakshmi, who if she merely thinks can give unlimited wealth. If You think of saving me, is there not Bhudevi who is a mine of gems?

In the community which does not have partiality (namely the Gods), is there not the alchemy (the chemistry to convert base metals into gold).

If You show compassion this minute, do You not have (will You not be able to give) large quantities of money?

Rama, is there not a wish-yielding tree, if only You wish to help and show Your causeless compassion (that is compassion which does not need a reason for being bestowed).

If only You lovingly recall that I am Your man, is there not the Chintamani (wish-fulfilling gem), Rama.

Is not Your title, Rama, "One who protects those who surrender", to protect those who are encircled by grief? Rama, is not the Lord ruling the Brahmanda Your Lordships only?

I had heard, Rama that You had saved Gajendra, Prahlada and Vibheshana, I had heard, Rama, that You are superior to Lord Siva, Brahma and others.

Lord of Lakshmi, Rama, I have sought Your shelter, I have said I am seeking Your protection. Rama, I have beseeched that with mercy You should protect Ramadas of Bhadradi.

KEERTHANA – 22

*Raamuni vaaramu maakemi vichaaramu
Swami neede bhaaramu Daasaradhi neevaadharamu
Telisi teliya neramu maadevunide yupa kaaramu
Talachina sari ramu madi pulakaankura pooramu
Choraandhakaaramu samsaaramu nissaaramu
Sri Ramula yavataaramu madi chintinchuta vyaapaaramu
Entento vistaaramu vintala yoyyaaramu
Ento shringaaramu maa sitesuni yavataaramu
Itarula sevakoram Raghupatine nammi naaramu
Ati raajasula jeramu maa Raamuni daasulainaamu*

Why need we worry. We are Rama's people.

O Swami, the burden is Yours. O son of Dasaratha, You are my support.

We know and we do not know (meaning that we are ignorant). But when we seek help from the Lord, both our body and mind exude with happiness.

Samsara (this world) is essenceless and is frightfully dark. For me it is a penance to mentally think about the "avatars" of Sri Rama.

The "Leelas" of the Lord are so many (extensive) and are ever so beautiful. The Avatara as the husband of Sita is so handsome.

We do not seek the service of others. We have put our trust only in Raghupathi. We will not join those who have "Rajo" guna. We are the servants of our Rama.

KEERTHANA – 23

*O Rama nee naama memi ruchiraa
Sri Rama nee naama memi ruchira
Kariraja Prahlada dharani vibheeshananula
Gaachina nee nama memi ruchiraa*

Kadalu karjuraadi phalamula kadhikamau
Kammananee naamamemi ruchiraa
Navarasamulakanna navanithamula kante
Adhikamau nee naama memi ruchiraa
Panasa jambu draksha phala rasamula kante
Adhikamau nee naama memi ruchiraa
Anjana tanayu hrit kamalambunandu ranjillu nee naama memi
ruchiraa
Shri Sadasivudu tha nevela bhajiyinchu
Shubharoopa nee naama memi ruchiraa
Saaramuleni samsaaramunaku
Santaarakamu nee naama memi ruchiraa
Sharananna janulanu saraguna rakshimchu
Birudu galgina naama memi ruchiraa
Tumbura Naradul damba meeraga ga-
nambu chesedi naama memi ruchiraa
araya Bhadrachala Shri Ramadasuni
yelina nee naama memi ruchiraa

O Rama, how sweet is Your name, Sri Rama, how sweet is Your name.

You, who protected Gajendra, Prahlada, Vibheeshana (in this world), how sweet is Your name,

How sweet is Your delicious name, it is sweeter than the plantain and the "kharjura" fruit (date fruit).

It is superior than the nine rasaas and butter, how sweet is Your name.

The sweetness is greater than the juices of the jack fruit, the rose apple and the grape, how sweet is Your name.

Your name, which shines in the heart of Anjaneya, how sweet is Your name.

Lord Shiva always worships Your Form, how sweet is Your name.
How sweet is Your name, which so nicely gives salvation to this
essenceless life.

How sweet is Your name, which has the title that You will quickly
protect those who seek Your protection (who surrender to You)

How sweet is Your name which is so majestically sung by Thumburu
and Narada.

Ramadas of Bhadrachalam is always thinking of You, how sweet is
Your name.

KEERTHANA – 24

*Raamuni vaara mainaamu itharaadula ganana seyamu memu
Aa mahaamahudu sahaayudai vibhavamugaa mammu chepatta
Yama kinkarula jankinchadamu pooni Yamuninaina dhikkarin-
chedamu
Amarendra vibhavamu adi enta maatramu kamaluja naina lakshyamu
seyakunnamu
Grahagathulaku veruvabomu maaku galadu Daivanu graha balamu
Iha paramulaku maakika nevaraddamu mahi raama brahma
mantramu pooniyunnaamu
Ramudu thrabhuvana deva devudu Ramathirthaala daivalaraayadu
Ramadaasula nella shubha daayiyai chaala brochi prabhudai
vibhavamugaa rakshinchunu*

We have become Rama's people. We do not take into account others
(meaning other gods)

That supremely great person has become our helpmate and with
pomp has taken us close (to him).

We will make Yama's attendants get frightened. We will make an attempt and disobey even Yama. What is the pomp of Devendra – we are not bothered even about Brahma.

We are not frightened about the movement of planets. We have the power of Divine Grace.

Who can oppose us in this world and the next? In this world, we have the Brahma mantra called Rama.

Rama is the God of gods in the three worlds. In all the Rama Tirthas, he is the supreme among Gods. He is good to all the Ramadasas and in a grand manner protects them, after saving them and becoming their Lord.

KEERTHANA – 25

*Diname sudinamu, Sitaama smarane paavanamu
Preethi nai naa praana bheethi nai naa kalimi
Cheta naina mimme teeruga talachina aa
Arthaapekshanu dinam veyarthamu gaakunda
Saarthakumagaa mimmu praarthana chesina aa
Viratamu merugu bangaru pushpamu la raghu
Varuni padamula namara poojinchina aa
Mridanga taalamu tambura shruti goorchi mridu raagamu keertana
paadi nanu vinna aa
Ghanamaina bhaktiche penagoni ye vela
Manamuna Shri Ramuni chintinchina aa
Bhaktulato nanuraktini gooduka bhakti meeraganu bhaktavatsalu
pogadaga
Deena saranya mahaanubhaava yogaanalola
Nanu karunimpumani koluchu aa
Vaasiga Shri Haridaasula goodukoni
Vaasudevum vaancha tonu paddedi aa
Akkara thoda Bhadrachalamu nanu,
Chakkani Sita Ramutanu choochina aa*

To remember Sita Rama is sacred. Today is a holy day.

In whatever manner we think of You, be it with love, be it due to fear to life, or because of wealth, (today is a holy day)

Without any expectation of any desire, without wasting even a single day, if You are worshipped in a purposeful manner (that day is a holy day).

(The day on which) the feet of Raghuvara are fittingly worshipped with constantly shining gold flowers (that day is a holy day)

When we hear the beat of the drums and the drone of the "tambura" accompanying sweet and beautiful "ragas" (that day is a holy day).

At any time, when we are entangled in immense devotion and think of Sri Rama (that day is a holy day)

When we gather together devotees with love and with overflowing fondness praise Bhaktavatsala (that day is a holy day)

When we appeal to the Refuge of the helpless, the Supreme Person, the lover of music to show mercy (that day is a holy day)

When we gather together the eminent Haridasas (those who sing the praises of the Lord) and with the desire of attaining Vasudeva sing (that day is a holy day)

KEERTHANA – 26

*Paahi maam Sri Rama yante palukavaithivi nee
Sneha mittidani ne cheppa hohohohohohoho oho
Ibbandi nondi yakari bobbalu bettinantalone
Gobbuna gaachithivata jabbu seyaka yento
Nibbaramuthone neeku kabbamichi vedukonna
Tabbibbu chesedavu Rama abbabbabbabbabbaa
Sannuntinchina vaari nella munnu dayato brochitivani
Pannagasai vini ne vinna vinchitani Rama*

*Vinnapamu vinaka yento kannada chesedavu Rama
 Ennatiki namma raadhu ranananananananaa
 Chayyana Bhadradri nilaya svamivani nammi nenu
 Veyyaaru vidhamula Rama vinuti seya saagitini
 Iyyedanu Ramadasuni kuyyaalinchu brovakunna nee
 Yoyyaara memana vachu nanyayyayyayyayyayyo*

When I say "Save me", You have not even spoken. What can I say about our friendship, ohohoho hoho oho.

When it was in difficulties and as soon as the elephant (Gajendra) called out for help, I understand that You promptly saved him without any hesitation. When I have pleaded with You with equanimity by surrendering to You (offering to You) my poetic pleadings. Why do You go this way and that way (that is delay), O Rama, Abbababbabbabbabbabbaa

I have heard that Rama, You who are resting on the Adishesha had earlier with compassion protected all those who had hymned You. You are neglecting me, O Rama, without listening to my submission. You can never be trusted, O Annannaanaanna.

I had immediately believed that You are the Lord residing at Bhadra hill. In so many methods I was pleading with You, O Rama. If you do not at this time heed the prayer of Ramadas and protect him, what can I say about your Grace, Ayyaayya ayya ayya ayyayo.

KEERTHANA – 27

*Charanamule nammiti, nee divya charanamule nammiti
 Vaaridhi gattina vara Bhadrachala
 Varadaa Varadaa Varadaa nee divya
 Adishesha nannaramara cheyaku
 Mayya ayya ayya nee divya
 Vanamuna raathini vanbithaga jesina*

*Charanamu charfanamu charanamu nee divya
Paadaaravindame yadhaaramani nenu
Pattithi pattithi pattithi nee divya
Veyyaaru vidhamula kuyyaalinchina
Ayya ayya ayya nee divya
Baaguga nannelu Bhadrachala Rama
Daasuda daasuda daasuda nee divya*

I have trusted Your Feet only, I have trusted Your divine Feet only.

The One who constructed the bridge, the great boon giver of Bhadrachala, boon giver, boon giver (I have trusted Your divine Feet only).

The Lord resting on Adishesha, please do not ignore me, Supreme Lord, Supreme Lord, Supreme Lord (I have trusted your divine feet only),

Your Feet made a stone in a jungle as a lady, Your Feet, Your Feet (I have trusted Your divine Feet only)

I have sought Your Lotus Feet as the only support, Your Feet, Your Feet (I have trusted Your Divine Feet only).

In thousand different ways (in so many different ways) I have prayed with all humility, O Lord. O Lord, O Lord, (I have trusted Your Divine Feet only)

I am Your devoted servant, devoted servant, please protect me well, me Ramadas of Bhadrachala (I have trusted Your Divine Feet only).

KEERTHANA – 28

*Sita Ramaswami ne jesina nerambemi
Khyaatiga nee pada pankajamulu ne preetiga talupaka bheda
menchitina
Ranguga naa padivellaku ratnapu tungaramulu ninadigitina
Sangati bangaru saaluva paagaa langil nadikatladigitina*

Chengati bhusura pungavu lennaga chevulaku choulkatladigitina
Ponguchu nuvvulu muthyapu saramulu baajuga nimmani yadigitina
Premato navaratnambulu daapina hema kireetambadigitina
Komalamagu nee medalo pushpapu dhaamambulu ne nadigitina
Momatamu padakundaga nee vagu murugulu golusulu adigitina
Kamalekshana, mimu sevinchutakai ghanamuga rammani pilichitigani
Tarachuga nee paadambula namarina sari gajjelanu adigitina
Karunarasa muppponga mee gaja thuragamu limmani adigitina
Paramatma, nee bangaru saaluva pai gappaga ne nadigitina
Smara sundara suravara samrakshaka vara mimmani ninnadigitina
Prasasta Bhadradeesudavani ninu prabhutva mimmani yadigitina
Dasaratha suta nee cheta dharinchina daana kankanam madigitina
Visadamuganu nee melimi mola nool vedukato ne nadigitina
Yedumu bhoomini kuchchala nelaku nekkuruga ninnadigitina

What is the crime committed by me, O Seetha Rama Swami,

Did I differentiate, did I not with love (think) about your renowned Lotus Feet?

Did I ask you for multi-coloured jewelled rings for my ten fingers?
 Did I ask for a famous gold shawl, a gold-laced turban, a long sleeved shirt or waist-bands?

Did I ask for ear-drops to adorn my ears, which would be praised by the neighbourhood brahmins?

Did I ask for shining and big anklets or for strings of pearls to be given in a liberal manner?

Did I ask, desiring it, a gold crown embedded with the nine precious stones?

Did I ask for the (unfading) garland of flowers adorning your tender neck?

Did I, without shame (embarrassment) ask for your gold wristlet and gold chain. I only invited You so as to serve You, You of lotus eyes.

Did I often ask for the gold anklet which so properly fitted Your feet?
While Your grace overflowed, did I ask for horses and elephants?
O Paramatma, to cover myself, did I ask for your gold shawl?

Did I ask You to give me a boon, You who are a Protector to Gods
themselves and is the God of Love (Manmadhan)

Did I ask You for governance, because You are the well known Ruler
of the Bhadra Hill?

O son of Dasaratha, did I ask for the boon giving wristlet worn by
You?

In joy and in an elaborate manner, did I ask for Your gold waist-
thread?

Did I excessively ask for produce yielding land?

KEERTHANA – 29

*Rama nanu brovaga raadaa nanuganna Sita
Bhaamamani kainanu jaali ledaa naa meeda Shri
Ramayya neekidi mariyaadaa rakshimchu bhaa
Rama meeku ledaa Shri Bhadrachala
Dhaama suntaina nenaru talapuna
Premanunchu raadaa naa to vaadaa
Neelona jagamulundugaaka neevu
Leela to jagamulo vunduvu gaaka
Elaaga taaludu nendaaka nanu brovavu
Ilaagunduta paraaka enta vedithi
Ee naatikento sulabhamuga nee vanu penni
Dhaanamu dorikenu maaku chesina punya
Maana naa kannulaana paradaivaalanu mrokke
Dana bharuvai naa naa neevaadanu gaana Shri
Ee samayamuna Ramadasa poshaka chidvi*

Laasa Bhadrachala vaasa telisi kripa
Chesi rakshimpa prayaasaa Shri Rama
Gaasi maanpi brovakunditidi melaa Shri

Sri Rama, why do You not save me? Does not even my mother Sita, the gem among women, have pity on me?

O Rama, is it honourable for You? Do You not have the burden of protecting me? Is there not in Your mind at least a little bit of love for me, O resident of Bhadrachala

The universe is in You. You, as part of the Leelas, are in the Universe. How long will I bear this? When will You save me? How much have I prayed to You? Is it not indifference for You to be like this?

By today, with great ease, we have secured the treasure called You. This is due to the good deeds done by us. With these eyes, will I worship other gods? Have I become a burden? Am I not Yours?

O protector of Ramadas, resident of Bhadrachala, You, who are the repository of bliss, You know what is my position now. Is it an effort to take pity and save me? Is it correct for You not to rid me of any pain and save me?

KEERTHANA – 30

Karuninchu daivalalaama aho

Parama paavana naama Pattabhirama

*Annavastramu lithumanuchu dora lannaaru manichedamanuchu aayu
rannam prayachchati yanuchu noora kunnaanu neevemaakunna
vanuchu*

*Mari intha kaalammu danuka mimmu marachiti nanuchu tappu
talachaka mammu*

*Dari cherchudani veditini meedi saranagatha thraana birudu ganuka
Parula goluchuta kannu ila Bhadravira Raghavula vedu konuta inu
paramulaku daariyani vintine darahaasa mukha Ramadasa posha*

O You, who are the chief among gods, who showers His grace, one who has the very holy name, Pattabhi Rama.

The kings who are ruling are saying that they will provide livelihood. Though I realize that food gives life, I am keeping quiet, because you are there for us.

Because you have the title that You are the Protector of one who has sought Your protection, I have prayed to You to take us to the shore. Please do not fault us that all this while I had forgotten You.

I had heard that instead of serving others, praying to Raghava of Bhadra Hill provides the path in this and in the next world, O Rama, the saviour of Ramadas, O Rama, who has a smiling face.

KEERTHANA – 31

*Paluke bangaaramaayena kodandapani
Paluke bangaara maaye pilichina palakavemi
Kalalo nee namasmarana maruva chakkani tandri
Iruvuga isukalona poralina yuduta bhaktiki
Karuninchi brochitivani nera nammitini tandri
Raatnaatiga jesi bhootalamanduna
Prakhyaati jenditivani preetito nammiti tandri
Enta vedinanu neeku suntainanu daya raadu
Pantamu cheya nenentavaadanu tandri
Saranaagatha thraana birudankituduvaa
Karuninchu Bhadrachala vara Ramadas posha*

One who has the Kodanda in His hands, even Your talk has become gold (meaning that it has become rare).

Your talk has become like gold and even if I call, You do not respond. O father, I will not forget even in my dreams to chant Your names.

O father, I had fully believed that you showed mercy to the devotion of a squirrel which with a firm mind had rolled in the sand.

O father, I fondly believed that you had transformed a stone into a lady and had gained renown in this world

However much I plead, You do not show even a little mercy. O father, how insignificant am I for You to show Your obstinacy ?

Do You not have the title that You protect those who surrender to You? Please have mercy, O! eminent one of Bhadrachala, protector of Ramadas.

KEERTHANA – 32

*Ela daya raado Raamayya, ela daya raado Raamayya neeku
Shri melukai paatupadithinani ye la ee yabhaandamu chaalu chaalunu
Brahma goorchegadhe aho para-Brahma kaava gadhe Raama
Brahma-janaka bhava Brahmendraadulu, Brahmanandamu
paalainaarata
Paapamula cheta Ramayya ne nopalenugada Rama
Sripate e praapulekanu nee praape goriti bhakta paapaharana Hari
Talapaga chaalaananda baashpam looergada Rama
Neela neerada nibha komala roopa Bhadra
Shaila vaasa Ramadasu nelaga*

Why do I not get the Grace of Lord Rama? Why is it Rama that You have no pity for me?

Enough, enough of this false accusation that I facilitated (worked for) the acquisition of wealth.

Lord Brahma has decreed my fate. Brahma, Siva, Indra and others became so happy seeing Your form, i.e. Parabrahmam. But why do not You who are such Parabrahma (Supreme Lord) protect me ?

O Lord Rama, I cannot bear (being accused of) any sins. I have no support other than You, Hari, the Lord of Sri, who is the absorber of the sins of the devotees.

When I just think about You, tears of happiness roll down, O Lord Rama, who resides in Bhadra Hill, who has such a tender form and who shines like the blue coloured cloud. Why do you not protect Ramadas?

KEERTHANA – 33

*Dasaratha Rama Govinda, nannu daya joodu paahi Mukundaa
Dasamukha samhaara, dharanijapati Rama
Sashidhara poojita Shankha Chakradhara
Mee paadamule gati maaku mammeluko swami paraaku
Maa paala kaligina Shripathi Ee proddu kapaadi rakshimchu
Kanakambvadhara
Naarayana Vaasudeva, ninu nammiti mahaanubhaava
Garudagamana Hari gajaraja rakshaka
Parama purusha, bhakta paapa samharana
Taaraka naama mantram, Ramadasulakella swatantramu
Iravuga kripanelu ipudu Bhadradrini
Sthiramuga nelakonna Sita manoharaa*

O Dasaratha Rama Govinda, please look at me with mercy, please protect me, O Mukunda.

You who killed the ten headed Rakshasa, You who are the husband of Sita, You who are worshiped by Iswara, You who have a Conch and a Discus.

Your Feet alone are our protection. Please protect us, O lord. Please take heed. For us You are the Lord of Sri. O wearer of gold coloured raiments, at this time please protect and save us.

Narayana, Vasudeva, O great man, I trusted You. O Hari, You who ride the Garuda, You who saved the King Elephant, You Supreme Person, You who vanquish the sins of devotees.

The Taraka Nama Mantra gives independence to all the Ramadasas. You please firmly rule with grace at Bhadradri. You who are firmly there, Sita manohara.

KEERTHANA – 34

*Ikshwaku kula tilaka ikanaina palukave Ramachandra nannu
rakshimpa kunnanu rakshaku levarinka Ramachandra
chuttu praakaramulu sompuga cheyisti Ramachandra
aa praakaramunaku patte padivela varahaalu Ramachandra
gopura mantapaalu kuduruga kattisti Ramachandra nanu
krothaga choodaka nittari brovumu Ramachandra
Bharathunaku chesiti pachchala pathakamu, Ramachandra
Aa pathakamunaku patte padivela varahaalu Ramachandra
Sathrughnunu nenu cheisti molathraadu Ramachandra
Aa molathraadunaku patte moharilu padivelu Ramachandra
Lakshmanunaku cheisti mutyaala pathakamu Ramachandra
Aa pathakamu naku patte padivela varahaalu Ramachandra
Seethammaku cheyisti chintaaku pathakamu Ramachandra
Aa pathakamunaku patte padivela varahaalu Ramachandra
Vaahanamulu meeku varusato cheisti Ramachandra jaga
n mohana sankellu vesiri kaallaku Ramachandra
Kalikithurai neeku polupuga cheisti Ramachandra
Neevu kulukuthu thirigeda vevarabba sommani Ramachandra
Mee thandri Dasaratha maharaaju pettenaa Ramachandra
Leka mee maama Janaka maharaaju pampena Ramchandra
Abbaa tittithinani aayaasapadavoddu Ramachandra
Ee debbala korvaka abba tittithinayya Ramachandra
Sarkaaruu paikamu thrinamuga nenchaku Ramachandra
Debbala korvanu appu theerpu mayya Ramachandra
Yetiki challina neellaaye naa brathuku Ramachandra
Nenu athamulandari kante anyaayamaithini Ramachandra
Kausalya puthrudu Dasaratha thanayudu Ramachandra
Kaavu, kshemamuga Bhadradri nelakonna Shri Ramachandra
Bhaktulandarini paripaalinchedi Shri Ramachandra
Neevu kshemamuga Ramadasuni nelumu*

Ramachandra, You who are the jewel of the Ikshwaku family, at least now will You not speak ? If You do not save me, who will be my saviour, Ramachandra?

I had beautifully constructed the surrounding rampart Ramachandra. That rampart cost ten thousand "varahalu" (N.B. Currency at that time).

Ramachandra, I got constructed nicely the temple towers and the "mandapas", (portico supported by pillars). Do not look at me strangely (as if I am a stranger). Please save me now, Ramachandra.

I got made for Bharatha a green brooch, Ramachandra. That brooch cost me, Ramachandra, ten thousand "varahalu".

Ramachandra, I got made for Satrugna a waist-thread Ramachandra, that waist-thread cost ten thousand "moharis" (N.B. Moharis was another currency during at period)

Ramachandra, for Lakshmana, I got made a brooch with pearls Ramachandra, that brooch cost me ten thousand "Varahalu" Ramachandra, I got made for Seethamma a brooch shaped like the leaves of a tamarind tree Ramachandra, that brooch cost me ten thousand "Varahalu"

Ramachandra, in an orderly manner, I got made "Vahanams".

Ramachandra, You who infatuate the entire Universe, they put chains on my feet.

With happiness, Ramachandra, I got made for You an attractive crest-jewel, Ramachandra. You are going round (with it) in a dancing manner. Whose father's property do you think it is?

Ramachandra, did Your father Dasaratha give it? Ramachandra, or did Your father-in-law King Janaka send it?

Ramachandra, please do not be upset that I have scolded You.

Ramachandra I could not bear the blows and therefore scolded You.

Ramachandra, please do not treat lightly the money of the ruler (government). Ramachandra, I will not bear the blows. Please settle the debt.

Ramachandra, my life has become like water sprinkled on a river.

Ramachandra, I have become worse than the lowest people.

Sri Ramachandra, the son of Kausalya, the son of Dasaratha, please protect me.

Ramachandra, You who are happily residing in Bhadra Hill.

Sri Ramachandra, You who rule (protect) all the devotees, please give happiness and protection to Ramadas.

KEERTHANA – 35

*Ninu ponichcheda naa Sitaa Rama,
Ninu ponichcheda naa sitaa Rama
Ninu ponichcheda naa nannu rakshimpaka ye
maina gaani naa kanulaana Shri Rama
rattu sesada ninnu arikattudu ninka mora
pettukoraa dikku kaligite Rama
gattiga nee pada kamalamu leppudu
patti naa madilo gattiyundunu Shri Rama
padi padi mee venta padi tirugu nento
jadiyanu nee vendu jarigeduvuraa Rama
thadayaka nee thalli thandrulu vachchina gaani
vidichi pettani nee kodukunuraa Shri Rama
Maavaadani mogamaatamu leka ne
seva jesi ravva seyuduraa Rama
Neevu Bhadrachala nilayudavai nannu
kaavavayya Ramadasa poshaka Shri Rama*

Will I allow You to go away Sita Rama, will I allow You to go away?

When I am intently watching You, whatever happens will I allow You to go away without saving me?

You may appeal to anyone, Sri Rama, I will create a disturbance and I will prevent You. I will firmly tie up in my mind, Your lotus feet, Sri Rama.

I will not hesitate. I will pursue and follow You. How will You move Rama? Even if immediately Your parents come to intervene, I am the son who will not leave You.

Without embarrassment, I will make noise that I served You and that You are our person. Sri Rama, as the resident of Bhadrachala, You please save me, You protector of Ramadas.

KEERTHANA - 36

*Bidiyamela nika moksha michchi nee vadugudaati poraa Ramaa
tadavaayenu ne norvalenu dora tanamu daachukoraa Ramaa
Muriyuchu nee dhara cheppinattu vina Muchikunduda gaanu Raama
Arudu meeralani thalachi eguraga Hanumanthudagaanu Rama
Saraguna mechchula maatalu vina Jambavantudanu gaanu Rama
Bira bira mee valalo pada ne naa Vibheeshanudanu gaanu Rama
Maayalacheta vanchimpabadagane Maheshudanu gaanu Rama
Nyayamu leka ne natu thiruganu Naaradunda gaanu Rama
Aayamu chedi Hari ninu gani koluvanu Arjunanda gaanu Rama
daayaadundani madilo muriyanu Dasaradudhanu gaanu Rama
garimathoda maa Sitanu gaachina goppalu ne vinti Rama
paraga Bhadragiri shikhara nivaasa para bala samhaara Rama
Narahari nanu rakshmpumayya Shri Narayana roopaa Rama
Marachi niduralonainu mee pada sarasijamula viduva Rama*

Why are You shy, please give me liberation and thereafter only go, Rama. It has been delayed. I cannot bear it. Please save (protect) the name that You have, that You are the Lord, Rama.

I am not one in this world to listen to what You said, like Muchukunda. I am not Hanuman to think that You are rare and then fly, O Rama.

I am not one to listen in haste to the robbers, as Jambavan, O Rama, I am not one to fall quickly into Your net, as did Vibheeshana, O Rama.

I am not one to be taken in by Maya, as did Maheshwara, O Rama *

*(N.B.: The reference is to the episode of Lord Siva and Mohini)

I am not one like Narada, who moves this way and that way without justice, Rama.

I am not an Arjuna, who due to his misfortune moved with You, Krishna, thinking that You are a human being, Rama

I will not entertain happiness in my mind, like Dasaratha that I have a kinsman Rama.

I have heard the praises as to how You majestically protected Sita, Rama

O You resident of the great Bhadra Hill peak, You who destroy the powerful enemies, Rama.

Please save me, Rama, You who are a form of Narayana as Narasimha. Even in my sleep I will not let go of Your Lotus Feet, Rama

KEERTHANA – 37

*Rama nee chetemigaadugaa Sita bhaamakaina chepparaadaa Shri
Saamaanyulu nannu sakala baadhalu betta Naamoraalakinchi nee
momaina joopavemi*

*Shara chaapamula shakti tappenaanee Shouryamu jaladhilo
jochchenaa*

*Karuna maali paikamu temmanuchu bhakta varula baadhimpa nee
dhairya mekkadaboye*

*Sankha Chakramulu pattinanduku daasa janula rakshimpavadenduku
pankajakshi bhakta*

Paripaalana binkamu le, ponkamu lelayya
Talli tandri nee vanukontini naa yullamulo nera nammiyuntini kallari
Janulu kaaru baaru cheya challani kripa ipudu naapai challavaithi
vayyayyo
Inti velpu vanukontininee vanti daivamu ledanukontini vontiga
paikamu
Oppinchumaniyante venta nanti naa jantaga raavaithivi
Adrija vinutha nama Shri Rama aashritulane marichitva Bhadrasaila
mandu velasi
Bhaktudaina Ramadasu bhakti telisi brovakunna bhaavaja janaka
dikke varu

Rama, You are not capable of doing anything. Why do You not tell Goddess Sita? Ordinary people are putting me to a lot of difficulties. Why do You not listen to my pleas and at least show Your face ?

Have the bow and arrows lost their strength or your heroism is drowned in the ocean? When the devotees are being mercilessly troubled and asked to bring the money, where has Your courage gone?

O lotus-eyed Lord, why is it You do not protect those who serve You, though You hold the Conch and the Discus? Do You not rule (protect) the devotees? Why all these adornments if You are not going to show strength?

I thought You are the father and the mother. In my mind, I fully trusted You. When uncultured people insulted me, alas! You did not shower on me Your cool grace.

I thought you are the family God and that there is no God like You. When, I was isolated and made to agree to (repay to Tanasha) the money, You did not come with me to make a pair of us (to join me).

Sri Rama, You, who have been praised by the daughter of the mountains (Parvati), have You forgotten those who have sought You ? When You know the devotion of Ramadas, who lives in Bhadrachala and yet do not save him, O Lord Vishnu (father of Manmadha), then who is the saviour? (Refrain of the first line)

KEERTHANA – 38

*Ramachandrulu naapai chalamu chesinaaru
Seethamma cheppavamma, nee vaina Seetamma cheppavamma
Katakata vinademi seyudu katina chittuni manasu karugadu
Karmamu letunundono kadha, Dharmame nee kundu nammaa
Dina dinamu mee chuttu deenatato thiruga dikkevaro yamma
Deena poshakudanuchu vedithi
Dikkulanniyu prakatamaayenu oka maataina
Anadu ekkuvemani talathunamma
Kausalya tanayudu kapatamu chesinaadu kaarana memundeno
Kannada chesedavaa nee kannula vaibhavamu thoda
Vinnavimpa gadaynamma nee kannu dikkevaro yamma
Dasarathatmajudento dayasaali yanukonti dharmahenudoyamma
Daasajanulaku daata ithadata
Vaasiga Bhadragireesudu Ramadasu nela
Raadata ravikulambudhi somudata*

Shri Ramachandra is ignoring me (showing less attention). At least, You, Sitamma, please tell him. Alas! He does not listen (to my plaintive cries). His hard heart does not melt. Whatever may be my fate, Dharma alone resides with You. My fate will remain, but You are the repository of Dharma. Day after day, I have gone round You in a helpless manner. Who else can be my protector? I prayed saying that the Lord is the Saviour of the humble. I propagated this in all the directions. He does not utter even one word. How can I think that He is great.

Kausalya's son has deceived me. I do not know the reason. By the grace of Your eyes (splendour), can you modify His harshness. Can you submit (my case) to Him? Who else can be my protector?

I thought that the son of Dasaratha was so kind. He is devoid of Dharma. It is well known that He is the grantor (of grace) to his abject followers. Why then does not He, who is like a moon in the solar dynasty come (to the help) of Ramadas of Bhadravira ?

KEERTHANA – 39

*Nanu brovamani cheppave Sitamma thalli
Nanu brovamani cheppave naari shiromani
Janakuni koothura Janani Jaanakama
prakkana cheruka chekkili nokkuchu
chakkaga marukeli sokku chundedi vela
Lokaantarangudu Srikaanta ninugoodi
ekaantamuna neka sayya nunna vela
Adrija vinuthudu Bhadragireesudu
nidramelkonu vela nelathaloro bodhinchi*

O Mother Sita, please tell Him (Lord Rama) to save me.

O jewel among women, daughter of Janaka, Mother Janaki, please tell Him to save me.

(You tell Him) at a time when you are next to him and pressing his cheeks, at the time of supreme enjoyment.

(You tell Him) when He who has the entire world in His mind is with You, Sri, alone on the bed

O lady, gently tell Him, at a time when he gets up from sleep, He who is hymned by Parvati and who is at Bhadragiri.

KEERTHANA – 40

*Darisanamaayenu Sri Ramulavari
Darisanamaayenu darisanamaayenu
Darisanamaayenu dhanyudanaithini,
yuramunandu siri merayuchunnavaani
Suka munulaku yogi prabhulaku nainanu
Abhimukudai yaananamu joopani vaari
Kanda krovvuna tanu maruchuvaani tala*

*chendedanani kodanda mettina vaani
parama bhaktula kila sirulosagedanani
karamuna daana kankanamu gattina vaani
sthiramuga Bhadrachala Ramadasuni
arasi brochedanani birudu daakhina vaani*

I have had the 'Darshan' of Sri Rama, I have had the darshan, I have had the darshan.

I am blessed, as I have had the 'darshan' of the Lord on whose breast shines Goddess Shri (Lakshmi).

I have had the 'darshan' of Lord Rama who is not seen face-to-face even by Sage Suka and other kingly sages.

I have had the darshan of the Lord Who with His divine bow (Kodanda) beheads the one who in the arrogance of his muscle power forgets the Lord.

I have had the darshan of the Lord who has taken the pledge ("Who has tied to His hand the bracelet of gift") that to his great devotees he would give prosperity in this world.

I have had the 'darsan' of Lord Rama who has earned the title of protecting Bhadrachala Ramadas, having come to know him.

NB : That is why the Lord is popularly known as Bhadrachala Varada

KEERTHANA – 41

Kaliyuga Vaikuntamu Bhadrachala Nilayam

Sevintamu Sevintamu

Alivenulaara mee raanandamuga vega

Vilasitamai natti veduka choodare

Kaanchana sowdhamulu maanikamulu minchina doolamulu

*Vajramulu chekkinchina sthambamulu pagadamulani bhramiinchu
dwaaramulu*

*Anchayaanamari yenchalerugade manchi pachchalu koorchina
 vaakillu
 Bangaaru gopuramulu devalamula velugu maanikyamulu bheri
 mridangaadi naadamulu
 Bhaagavatula sankeertanalu rangaina kalyana mantapamulu
 Shringaramemani cheliya vinna vintu teeraina puraveedhulu
 sogasaina Konerulu sopanamulu
 Sakala phala taruvulupavanamulu andula rishi gandharva nivaasa-
 mulu
 Sarasijaakshi vinave Godavari snanamu sampatkaramai yoppinadi
 Chakkani stree purushulu pattanamunandu pikkatillaga vintalu
 Brahmanulu makkuvato poojalu veda sastra taarkika vaishnavulu
 grakkuna vaarini kanula joochina ekuvaina punya memani telepudu
 Vaamaakshu laadaganu Seetato hema peetamuna sampurna kalalu
 Momuna velugaga parivaaramulu premato goluvaganu Bhadradri
 Ramadasunelu swamiyaina Shri Kodandaramu nivaasam*

We will worship, we will worship at Bhadrachala Temple. It is the Vaikuntam in Kali Yuga. Ye, pious ladies, come hither to happily see the lustrous festivities.

Gold palaces having beams with rubies, pillars which are studded with diamonds, doorways which make you think that they are corals, just as you cannot describe the walk of a swan, (so can't you describe) the doorways embedded with emeralds.

Gold temple towers, pearls which are shining in the shrines, the music of the Bheri and Mridanga drums, the songs of the Bhagavathas, colourful Kalyana Mandapas, O dear friend, how can I tell you about the beauty ?

The well designed streets of the town, the charming tanks and lakes, gardens having several fruit bearing trees, in which gardens are residing sages and Gandharvas – O lotus eyed lady, please listen. It is famous that a bath in the river Godavari will confer prosperity.

The handsome men and women are marvelling at the wonders which are so many in the town. The brahmin priests are offering worship with eagerness. How can I tell you what will be the piety when you suddenly even glance at the Vaishnavas who are well versed in Vedas, Sastras and discussions ?

With the big eyed and beautiful women dancing, while You are effulgent on the gold throne, seated with Sita, while the attendants (meaning Lakshmana and Hanuman) are attending on You with love, the Lord who rules Ramadas is making Bhadrachlam a Vaikunta in Kali Yuga.

KEERTHANA – 42

*Pahi Rama prabho pahi Rama prabho
Pahi Bhadradri Vaidehi Rama prabho
Sriman maha gunastomaabhi Rama mee
Nama keertanamulu varnintu Rama prabho
Sundaraakaara hrin mandiroddaara si
tendiraa samyutaananda Rama prabho
Indiraa hridayaaravindaadhi roodaa
Sundaraakaara aananda Rama prabho
Endu ne jooda mee sundaraanamu
Kanduno, kannulimponda Rama prabho
Punya chaaritra laavanya kaarunya gam
bheerya daakshinya Shri Ramachandra prabho
Kandarpa janaka naayandu ranjilli sadaa
Nandudavai poojalandu Rama prabho
Impuga, chevulaku vinduga neekadhal
Kandugaa mimmu somponda Rama prabho
Vandanamu chesi munulandaru ghanulari
vindavainatti Govinda Rama prabho
Brindaarakaadi sad brindaarchita padaara
Vinda muni sandarsitaananda Rama prabho
Thalli neeve maa thandri neeve maa*

dhaatavu neeve maabhraata Rama prabho
pallavaadharalaina gollabhaamalagoodi
yulla malaranga ranjillu Rama prabho
Malla rangambu nandella mallula jeeri
yalla Kamsuni jampe malla Ramaprabho
Kollaluga nee maaya velliviriyiga jeya
Sallapamuna krida salpu Rama prabho
Tammudunu neevu paarsvammulamjeri vi
llammu lekkedi nilchutimmu Rama prabho
Kammukoni shaatravulu hummanuchu vachcheduru
immaina baanammulimmu Rama prabho
Rammu naakabayammu immu nee paadamul
namminaanayya Shri Ramachandra prabho
Kanti mee shankhammu gantimee chakrammu
Kanti mee paadamul ganti Rama prabho
Vinti mahima vennanti tammudu neevu
Janta raavayya naa venta Rama prabho
Memu nee vaaramainaamu rakshinpu ma
Nnaamu, jaagela Shri Ramachandra prabho
Naa mano veedhini premato nundu mee
Bhoomijaa sahitha jaya Ramachandra prabho
Mee mahatvammu vina manamandu, prema
Vemarun buttu SriRamachandra prabho
Shyama sundara komalam Janaki manah
Kaamukathvam bhaje Ramachandra prabho
Kaamithaarthamulichchu nee Mahatvamu vinna
Naa moraalinchu naa Swami Rama prabho
Kaamitha pradudavai premato rakshimchu
Swami Saaketapuri Ramachandra prabho
Anna raavanna nee kannu naa meeda nena
Runna vaareri naa yanna Rama prabho
Ninnegaakanu mare yanyula kaanan
Kanna thandriviga naa yanna Rama prabho

Venna dongili tinna chinni Krishnamma ni
 Nnennagaa vasame raavanna Rama prabho
 Ennenno janmamula neththajalanu ika
 Ninne nemmadini varninthu Rama prabho
 Yenni vidha mula naina ninne nammina vaani
 Manninchi dayacheyu manna Rama prabho
 Pannagaadhipasaayi bhaavanateeta aa
 panna naa manavi vinavanna Rama prabho
 Metivaakyambu meesaati daivambu mu
 mmaatikini bhuviledu meti Rama prabho
 Paadudunu mimmu koniyaadunu modamuna
 Veduchunnaanu kaapaadu Rama prabho
 Vedukogaana nee jodu kaadunu neevu
 koodi raavayya naa thoda Rama prabo
 Nedu naa korkeleederagaa jesi kaa
 paadara karinelu jaada Rama prabho
 Moodumoorthula kaathma moolamai chennondu
 Vaadavani shritulu ninnaada Rama prabho
 Choodu mee bhaktulanu, koodumee ripula go
 Raadu mee nalla Govinda Rama prabho
 Pundarikaaksha Marthanda Vamsodbhavaa
 Khandalastutya Kodanda Rama prabho
 Kundaleesayana bhoomandaloddarana paa
 shanda jana harana Kodanda Rama prabho
 Nindu dayathoda naa yanda baayakanu nee
 vundi kaapaadu Kodanda Rama prabho
 Jaata kouthuuhalachakshu krityaa ramam
 poota Sitapate daata Rama prabho
 Paatakulalo modati paatakudu naavanti
 Paatakuni gaachute khyaaati Ramaprabho
 Bhoota naadhuni villu khyaatiga khandinchi
 Sita gaikonna vikhyaata Rama prabho
 Pootanaa kalmashoddoota pen shatru sam

haara Shri Sita sameta Rama prabho
 Jaati neetulu leka bhootalambuna thirugu
 Ghaatakula parimaarchuneta Rama prabho
 Eppudunu kantiki reppavale kaachi na
 Nnoppugaa kaavumaayappa Rama prabho
 Edayaa needaya O Dayaambonidhi
 Yaadi ledayya naa meeda Rama prabho
 Ghora Rakshasa garva hara vishwambharo
 ddhaara gunasaandra vistaara Rama prabho
 Modamuna neevu nannaadukovayya Go
 davari theera Bhadradri Rama prabho
 Needu baanambulanu naadu shatrula batti
 baadhimpakunnaavademi Rama prabho
 Aadi madhyaanta bahiraantaraatmudavanuchu
 Vaadintu ne jagannadha Rama prabho
 Chaala de mipadabjamula saati ee padu
 naalgu lokambule goodi Rama prabho
 Aela ilaagu jaagela chesedavu ma
 mmelukovayya maapaali Rama prabho
 Paalu vennalu mruchchilinchitivani Yasoda
 Rotagattina maya chaalu Ramo prabho
 Kollaluga vrepalle pallavaadharulato
 Nalibilliganu ranjilla Rama prabho
 Vaali nokkammunan koola nesina shourya
 Shaaliyau ninu talathu chaala Rama prabho
 Saala bhanjika nirmoolanamu seyagaa
 Jaalitivi, Gopala bala Rama prabho
 Taala vrikshamu lokkakola dharakoolagaa
 Leelanesina baahushaali Rama prabho
 Vinavayya manavi gaikonavayya tappulan
 Ganakayya sammatingonudu Rama prabo
 Daana dharmambulun japa tapambulu needhu
 naama keertanuku sariraavu Rama prabho

Maanaabhimaanamulu mahini neevai yunda
Maakela madini ee chinta Rama prabho
Jnana yogaabhaasa mandu nundedivaari
Kaanandamayudavainaavu Rama prabho
Bhaanu vamsamu nandu maanavaadhi pudavai
Daanavula parimaarchinaavu Rama prabho
Anu renu paripoornudau hridayavaasa naa
Manavi vinu Devaki tanaya Rama prabho
Maanyamai aasrita vadaanyamai sujana sa
nmaanyamai velugu moordhanya Rama prabho
Nityamai satyamai nirmalambai mahini
Divya vamsottamsa maina Rama prabho
Sevyamai mee kathalu baavyamai
Shraavyamai yunduno divya Rama prabho
Gattigaa neevu nan pattuga vihitamau
Nattuga mammu chepattu Rama prabho
Dittayagu Taatakini gotta vegame gaadhi
Patti yaagamu gaachinatti Rama prabho
Chuttukoni kaalingu dattahaasamu cheya
Pattukoni tala nekkinnatti Rama prabho
Santatamu nannu rakshintuvani nammi mi
mmenturaa Janaki kaanta Rama prabho
Pantamuna mee paada chintanam cheya naa
Vantalanniyu maanutentha Rama prabho
Vinta gaadayya neninta naadinadi naa
Pantamuna mimmu baadhintu Rama prabho
Shantamoorthivi ramaa kaantudavani chaala
Santasambuna ninnu nentu Rama prabho
Akshayambaina nee kukshilo lokamula
Rakshintivi Lakshmi vaksha Rama prabho'
Danti vatsala bhakta chintaamani vishwa
Mantayunu neevu rakshimchu Rama prabho
Pakshivaahana shatru vikshepana nannu'

Rakshimchhu moksha pradaata Rama prabho
 Rakshimchi sajjanula veekshinchi durjanula
 Raakshasula sikshinchinaavu Rama probho
 Rakshakudavai jagad rakshanamu cheyagaa
 Raakshasuda sikshinchinaavu Rama prabho
 Lakshmi kataaksha veekshana sudha vrishti maa
 Kakshayambuga kataakshimchu Rama prabho
 Raavayya abhayambu leevaya naa swami
 Neevayaa gati devaraya Rama prabho
 Kaavu kaavu matanchu kaakasurudu raaga
 Kaachi rakshinchi naavayya Rama prabho
 Devadevottamaa devendra sannutaa
 Kaavave nannu SriRamachandra prabho
 Bhaavaja janaka naa baadhalanniyu maanpi
 e vidhambunaina nelu Rama prabho
 Shrivaisnavula paali chinta manivi chaala
 Sevagaikoni karuna cheyu Rama prabho
 Bhaavamuna mimu bhaktisevinchu janulaku
 Kaivalyamosagu SriRamachandra prabho
 Gopalaranugudi yavulanu mepi
 Apadoddaarakudavaina Rama prabho
 Naapali, SriRama bhoopaalakaa nanu
 Kaapaadaraava Gopala, Rama prabho
 Saaramau shourya vistaaramau sundaraa
 Kaara sadbhakta mandaara Rama prabho
 Saranaagatha thraana birudankitambainu
 Varamu naa kosagumemaraka Rama prabho
 Sri Rama Raameti shreshta mantramu saare
 Saarekunu vintagaa jaduva Ramaprabho
 Sri Rama nee naama chintanaamu tapaana
 Saarame naadu madigoru Rama prabho
 Cheri mee paadapadmaaradhanamu cheya
 Korinaanayya SriRamachandra prabho

Ghora rakshasa garvahaari Vishvambharaa
 Bhoori guna saandra vistaara Rama prabho
 Maaricha maayaanivaara shara sandhaana
 Dhaaruni tanayaa vihaara Rama prabho
 Para vaasudeva akshaya bhakti nosagi na
 Nnarasi poshimpa gadavayya Rama prabho
 Paradhanambunu parastreela napekshinchu
 Narukabbune moksha maraya Rama Prabo
 Kaamaadi durguna stomambuladaga mee
 Namaamritame dikku Ramachandra prabho
 Dushtulagu daanavula nashtambu cheyagaa
 Puttithivi Kausalyapatti Rama prabho
 Kashtapadalenayya Pattabhiraamaa
 Kishta sampada lichchi yelu Rama prabho
 Kesavaayanina bhavapaasamuldolagu sa
 Rvesa koti sasi prakaasa Rama prabho
 Narayana needu namaamrutam bepudu
 Paaraayanamu chetu nenu Rama prabho
 Madhavaa yaniyu sammodamuna mimugoltu
 Saadhu sajjana dayambodhi Rama prabho
 Govinda Govinda Gopalakrishna yani
 Gopakulu koniyaadu gopa Rama prabho
 Vishnu na, sarvavardhishnu naa, tattwa bhoo
 Ishnu naa, nirmitam, Krishna Rama prabho
 Shridharaa Shrikaraa Shri Narasimha Ga
 ngaadhara stotra, yananda Rama prabho
 Matsyamai jaladhilojochchi samakudrunchi
 Thechi vedamulajunikisti Rama prabho
 Kurma roopamu nondi konda moopunu daalchi
 Kurmito namruthambugoorchi Rama prabho
 Varaaha roopamuna Vasudha gommuna nethi
 Surala rakshinchu Daasaradhi Rama prabho
 Sharananna Prahladu Karuninchi rakshmpa

*Narasimha moorthi vainatti Rama prabho
 Vaamanatwamuna bhoodaana madigiyu Balini
 Bhoomikinda nadachipolchu Ramaprabho
 Parasuramudananga nara paalakula nella
 Narasi porigonna Daasaradhi Rama prabho
 Sri Rama Moorthivai yaa Ravanuni thalal
 Dhaarunin padagoolchinaavu Rama prabho
 Haaladharudavai dharaasthalitha paalakula nella
 Boripuchchi velugu maapaali Rama prabho
 Siddha sannuta manobaddhundavai neevu
 Boudhdhandavaita Prabhuddha Rama Prabho
 Kaliki roopamu daalchi kaliyugambuna neevu
 Velasitivi Bhadradri nilaya Rama prabho
 Avyayudavaina nee yavatharamula joochi
 Divyalainaarun munulayya Rama prabho
 Sri Rama Nama me vela smariyintu
 Swamidayacheyu sampadanu Rama prabho
 Appaseshasayana yeppudu ninnumaruva
 Noppugaabrovu varadappa Rama prabho
 Thepparambulu deerchi ippu demaraka nan
 drippu pettaka chepattu Rama Prabho
 Pattabhirama nee paada padmaashrayula
 Paalimpumaa Bhadrasaila Rama Prabho
 Pattabhirama ninu prabhudavani nammitini
 Kashtapettakanu chepattu Ramaprabho*

Save me, Lord Rama, Save me, Lord Rama.

Save me, O Rama of Vaidehi, Rama of Bhadradri

I will describe Your greatness O Lord Rama, O handsome Rama, You whose great qualities have been hymned

O handsome One, You who are enjoying the company of Sita who is like Lakshmi and who is uplifting my heart, O Lord Rama.

O Lord Rama, You who are handsome, You who have resided in the lotus like heart of Sita and You who give joy

O Lord Rama, when will I be able to see Your beautiful face, till my eyes are fully satisfied, O Lord Rama?

O One, who has a holy history, who is handsome, who is merciful, who is brave, who confers grace, O Lord Ramachandra

O Lord Vishnu (father of Manmatha), please shine (on me), You who are eternally happy, please accept my worship, O Lord Rama. With delight and like a celebration for many years, I will hear your stories, which will confer happiness, O Lord Rama.

The sages have all become great by offering salutations, O Lord Rama, the greatly knowledgeable Govinda.

While gods and groups of good people have offered worship to You, the sages have offered salutations to Your lotus like feet, O Lord Rama,

You are the mother, You are the father, You are the One who gives, You are the brother, O Lord Rama.

O Lord Rama, please shine, as when You make the hearts happy of the Gopikas, who have lips which are red like the tender leaves

Lord Rama, the king among wrestlers, You had torn apart the wrestlers who had gathered in the wrestling-yard and on a particular day killed Kamsa.

While Your 'Maya' (divine play) had substantially over-flown and You Lord Rama indulged in playful games.

O Lord Rama, it is necessary for You and Your brother to gather on either side of me and get ready with the bow and arrows.

The enemies are gathering and coming after uttering the word "Hum", please suitably spread and release the appropriate arrows.

Please come, please give protection, I have trusted Your Feet, O Lord Ramachandra.

I have seen Your Conch and Your Discus, I have seen, I have seen Your Feet, O Lord Rama.

I have heard about Your valour, please come with me, Lord Rama, You and Your brother as a pair.

We have said that we are Your men, we have said please protect us, why the delay, O Lord Ramachandra.

O victorious Lord Ramachanda, You, who is with the one born from the earth (Sita), please reside with love in the street called my mind.

Love for You is born again and again (thousands of times) in my mind when I hear about Your greatness, O Lord Sri Ramachandra.

O blue-tinted beauty, You who like tender Janaki, I worship You, O Lord Ramachandra.

O Swami, Lord Rama, when we, hear Your greatness itself, grants the desires, please listen to my plea.

Being the Lord who satisfies the desires, please save me with love, Swami, Lord Ramachandra of Ayodhya (Saketapuri).

Brother, please come, who else has greater love for me, my brother Lord Rama.

I will not seek any one other than You, You are like my father, O dear brother, Lord Rama.

Is it possible to count the mischievous deeds of little Krishna? Please come, Lord Rama.

I cannot take many births. With a full mind I will describe You only, O Lord Rama.

Please forgive me who has by various means trusted You only, please come Lord Rama.

One who is resting on the Lord of the serpents (Adishesha), One who is beyond contemplation, One who protects in difficulties, please listen to my plea O Lord Rama.

They are not empty words, it is true that there is no God on earth who is equal to You, O great Lord Rama.

I will sing about You, I will praise You with joy, I am pleading, please save me, Lord Rama

Please come with me, You together with Your compatriot, as soon as I plead, O Lord Rama.

O Lord Rama, You who saved Gajendra, please see that my wishes are fulfilled and please protect me.

You have attained greatness as the source of the three gods (Brahma, Vishnu and Siva) as stated in the Srutis, O Lord Rama.

Please look after Your devotees, please fight the group of enemies, O dark hued Govinda, O Lord Rama

O You who were in the family of Sun God, O lotus-eyed Lord, You who have been hymned in all the regions ("Khandas"), O bow wielding Lord Rama

You who are resting on a serpent, You who lifted and bore the earth, One who destroys evil people, O bow wielding Lord Rama.

Please show full mercy and please do not leave my side, please stay and protect me, O bow wielding Lord Rama.

You who give as much happiness to the eyes as when there is a birth in the family, You who are the husband of Sita, who is like holy Lakshmi, You who always give, O Lord Rama.

It will give eminence only when You protect the first among sinners, O Lord Rama.

With valour You broke the bow of the God of ghosts (Siva), secured Sita and got greatness O Lord Rama.

You who got rid of the poison called Putana, You who destroy big enemies, You who are with Sita, O Lord Rama.

You, the leader, who decimate the assassins who have no virtues and roam around the earth, O Lord Rama.

Please protect me always in a praiseworthy manner, by looking after me as an eyelid (i.e. as an eye lid would protect the eyes), O Lord Rama.

Where is Your mercy, You who are the ocean of mercy, You do not have remembrance of me, O Lord Rama.

O You who take away the arrogance of the horrible Rakshasas, O Lord Vishnu, You of many great qualities, O Lord Rama.

With happiness, please protect me, O Lord Rama who is in the Bhadra hills on banks of River Godavari

How is it that You are not apprehending my enemies and troubling them, O Lord Rama?

O Lord of the Universe, O Lord Rama, I have been arguing that You are present at the beginning, at the middle and at the end, that You are present both outside and inside (the soul).

O Lord Rama, even if we take the fourteen worlds, there is no equal to Your Lotus Feet.

Our Lord Rama, why do you delay like this, please protect us.

O Lord Rama, the "Maya" (Leela) of Yasoda tying You to the mortar because You stole the butter is enough.

O Lord Rama, You enjoyed with thousands of Gopikas, with red lips like tender leaves by joining them.

I cannot praise You, Lord Rama, You who are the brave person who downed Vali with a single arrow.

You destroyed the Sala trees as a boy Krishna, O Lord Rama

{N.B.: The reference is to Krishna bringing down two Arjuna (trees) which represented Kubera's children Nalakubera and Manigriva with the mortar to which he had been tied by his mother Yasoda}

Lord Rama, You of strong shoulders, You playfully brought down to earth the Tala trees with a single arrow.

Please listen, please accept the plea, please do not mind my lapses, please accept me with joy, O Lord Rama.

Giving charity, doing penance are not equal to the chanting of Your name, O Lord Rama. When praise and humiliation are both due to You in this world, why should we in our mind have any anxiety, O Lord Rama.

You are giving happiness to those who are acquiring knowledge and learning Yoga, O Lord Rama.

Being in the solar dynasty, You became an Emperor among men and destroyed Rakshasas, O Lord Rama

O Lord Rama, son of Devaki, please listen to my plea, You who reside in my heart and You who are smaller than an atom (and bigger than the biggest) and are universal.

You who are invaluable, You who give to those who seek, You who are honoured by the good people, You who are fit to be worn on the head, O Lord Rama.

You are Eternal, You are the Truth, you are Pure, You who are an ornament to the divine family on earth, O Lord Rama.

You, who are to be worshipped, Your stories are always fit to be repeated again and again, as these stories are sweet to hear, O divine Lord Rama.

Please support me firmly, please protect me in a fitting manner, O Lord Rama.

You hit the huge Tataki (demoness) and protected Vishwamitra so as to enable him to quickly do his "Yaaga", O Lord Rama.

When Kalinga had enveloped You and was laughing in a violent and frenzied manner, You caught hold of him and got on to his head O Lord Rama.

O husband of Janaki, I believed that You would protect me and praised You, O Lord Rama.

With perseverance I have been thinking of Your Feet. How small a thing is it for You to rid me of my troubles?

There is nothing strange about what all I told (now). With my perseverance, I will trouble You, O Lord Rama

With great joy I am hymning that You are the personification of peace and the husband of Sri, O Lord Rama.

You, who have Lakshmi on Your chest, You have preserved the worlds by resuming it into Your belly which is never destroyed, O Lord Rama.

You are the One who saved an elephant out of Your love, You who are the shining stone for the devotees, You save the entire Universe, O Lord Rama,.

You who have Garuda as Your Chariot, You who tear Your enemies, You who give liberation, please protect me Lord Rama.

You have seen and protected the good people, while You have punished the evil Rakshasa, Lord Rama.

Please show mercy (Grace), please see that there is no diminution (destruction) of the flow of the grace of Sri, O Lord Rama.,

Please come, please give us Your assurances of protection, O Lord, You alone are the protector, O Lord Rama, Lord among Gods.

While Kakasura came uttering the noise "caw" "caw", You protected him and saved him, O Lord Rama.

(N.B.: There is a pun on the word "kavu" which means the call of a crow and also stands for "protect me")

O One who is Supreme among Gods, You have been eulogized by Lord Indra himself, please save me, O Lord Ramachandra

O Lord Vishnu (father of Manmatha), please rid me of my troubles and protect me in any manner whatsoever, O Lord Rama.

You are the wish giving gem-stone for the Vaishnavas, please accept my substantial services, please be merciful, O Lord Rama.

O Lord Sri Ramachandra, please give liberation to Your devotees who are serving You with all their soul.

You went with the cowherd boys for grazing the cows and became their great protector, O lord Rama my Sri Rama, Ruler of people, please come to protect me, O Gopala, O Lord Rama.

You are the essence of great courage, handsome in all features, the celestial tree for the pious devotees, O Lord Rama,

Please favour me with the protection You give as a result of Your title "One who protects those who seek Him". Please do not forget, O Lord Rama.

I am joyously (repeatedly) chanting the excellent mantra "Shri Rama Rameti", O Lord Rama.

O Sri Rama, my mind desires to think about Your name, which is the essence of nectar, O Lord Rama.

After attaining You, I desire to worship Your lotus feet, O Lord Sri Ramachandra.

O Lord Rama, You are the vanquisher of the arrogance of the cruel Rakshasas, You who bore excellently the Universe, You have an abundance of all good qualities

You, by releasing a single arrow prevented the illusion of Maricha, You who move about happily with Sita (born from the earth), O Lord Rama

Lord Rama, You are the excellent Vasudeva who ensures that the devotion never decreases, please get to know me and protect me.

Will any man who desires the money of others or other women, attain Moksham (liberation), O Lord Rama.

For crushing the collection of bad qualities like desires of the flesh, Your nectar-like Name is the only saviour, O Lord Rama.

O Lord Rama, You were born as the son of Kausalya to crush the bad Rakshasas.

I cannot suffer, Pattabhi Rama, please rule me (protect me) by giving me the wealth I like (namely Moksham).

O Lord Rama, O God of all, (Universal God), You who have the effulgence of a crore of moons, if we sang Kesava, we will be free of the noose of desires ("Samsaric bonds")

O Lord Rama, when will I be able to constantly chant Your nectar like name, Narayana?

I will worship You, happily hailing You as the Ocean of Mercy of good people, o Lord Rama.

O Rama, who is in the form of Gopala, who is praised (lauded) by the Gopikas as Govinda, Govinda, Gopalakrishna.

Krishna, O Lord Rama, You who as Vishnu ensure the progress of everything, You who are full of philosophical truths of the meaning of Self.

Sridhara, Sri Narasimha, You who are hymned by Gangadhara You who ensure that good happens, O delightful Lord Rama.

As the Great Fish (Matsya), You pierced the waters, destroyed Somaka, retrieved the Veas and handed it over to Brahma, O Lord Rama.

You assumed the Form of a tortoise, bore a mountain on Your back and with love arranged for nectar to be churned O Lord Rama.

In the form of Varaha, You lifted the earth on Your horn and saved the beings, son of Dasaratha, Lord Rama.

You assumed the form of Narasimha and in Your kindness You saved Prahlada, who had sought your Refuge, O Lord Rama.

In the form of Vaamana, You asked for a gift of land from Bali, crushed him, eliminated theevil qualities, Lord Rama.

As Parasurama, You sought and killed all the rulers of the people, O Lord Rama.

As Sri Rama, You beheaded (to fall on the earth) the heads of Ravana, O Lord Rama.

As the wielder of the plough (Balarama), You killed all the Kings and shone, our Lord Rama.

Hymned by the Siddhas, having conquered the senses you became Lord Buddha, O excellent Lord Rama.

You assumed the form of Lord Kalki, You shone in the Kali Age, O Lord Rama, Resident of Bhadradi.

You who cannot be destroyed, all the sages became divine when they saw your manifestations, Lord Rama.

When all I think of the name of Rama, please confer your (divine) wealth, Lord Rama.

You, who are resting on a serpent, I will never forget You. Be pleased to protect me, You who like a father give all that is asked, O lord Rama.

Satisfying my immediate needs, without forgetting me, without putting me to difficulties, please protect me, Lord Rama.

Pattabhirama, please rulethose who have sought your feet Lord Rama of Bhadra Hill.

Pattabhirama, I have trusted that your are the Lord, please do not put me to dufficulties, please protect me, Lord Rama.

KEERTHANA – 43

*Kamalanayana Vaasudeva kari varada maam paahi
Amala mridula nalina vadana achyuta mudamdehi
Jaara chora meru dheera saadhujana mandaara
Paara rahitha ghora kalusha bhava jaladhi vilanghya
Naradaadi gaana lola nandagopa baala
Vaarijaasa naanukoola maanitha guna seela
Kaamajanaka shyama sundara kanakaambara dharanaa
Ramadasavanditha Sri rajeevaadbhutacharanaa*

Protect me, O lotus eyed One, Vaasudeva, One who granted the boon to the King Elephant.

Please give happiness, O pure and taintless One, You who are tender, have a lotus face, O Achyuta.

O You characterless person, (butter) thief, You who have the courage of the Meru Mountain, You who are the wish-giving tree to the good people, You who are limitless, You who enable a person to cross the terrible and polluted ocean of 'Samsara'

O You who are enamoured by the songs of Narada and others, O Nandagopa Baala, (the young one of Nandagopa), O You who favour Brahma, the One having valuable qualities, O father of Manmatha (Vishnu) the blue tinted beautiful One, You who wear gold clothes, You who are worshipped by Ramadas, O You who have splendid Lotus Feet.

KEERTHANA – 44

*Ramanaamamu palkave paapapu jihva
Ramanaamamu palkave paapapu jihva Shri
Rama naamamu neevu premato palkina
Svami ellappudunu kaamithaarthamu lichu Shri
matileni vaarilalo Sitapatini*

*Satatamu talachinanu hitavuna vaari poorva
Kritamu lella maanpi kripathodanu joochi
Atulita saamrajya anandamondajeyu Shri
Maara sundaraakaaruni vesaaraka epudu
Kori bhajinchudi bhoori karmamulanu
Chera niyyaka gotti chedaraga jesi
Paaradroleedi Raghupati nija naamamu Shri
Daasula nella brochuchu Bhadragirini-
vaasudai jagamulanelu Sri Ramudu
Dosamulella baapi vaasiga dhara Rama
Dasa hridaya nivaasudaina Sitaa*

Ye sinful tongue, please utter the name of Rama, Ye, sinful tongue, please utter the name of Rama.

If you utter Rama's name with love, the Lord will always grant your desires.

If even foolish people always think of Rama (Sita's husband), the Lord will wish them well, rid them of all their past sins, look at them with compassion and give them the kingdom of Joy which has no equal.

If without getting vexed, one seeks and serves the One with handsome features, He will ensure that frightening sins do not attach themselves to you and will drive them away, the One who is Raghupati, whose real name is Sri Rama.

While protecting all His servants, being a resident of Bhadragiri, the One who rules the Universe, Sri Rama, will rid us of the sins, Sri Rama, the One who is famous in this world as the resident in the heart of Ramadas, (please utter the name of Rama, ye sinful tongue).

KEERTHANA – 45

*Bhajare Sri Ramam he maanasa
Bhajare Raghu Ramam Ramam
Bhaja Raghu Ramam bhandana bhimam
Rajani nicha raagha viraamam Ramam
Vanaruha nayanam, kanadahi sayanam
Manasija koti samaanam noonam
Taaraka naamam Dasaratha Ramam
Chaarun Bhadratreya chaaram dheeram
Sita Ramam chinmaya dhaamam
Shri Tulasidala Srikara dhaamam
Shyamala gaatram satya charitram
Ramadasa hridraajiva mitram*

Worship Sri Rama, in the mind worship Raghurama, Rama

Worship Raghu Rama, who is fierce in war, who rids the sins of the Rakshasas, Rama, (worship Rama) of the lotus eyes, who rests on the big serpent, who is surely equal to a crore of the mind-born-one (Manmatha)

Worship Taraka Named (one who gives Mukti or liberation). Dasaratha Rama, the handsome one ruling at Bhadra Hill, the One moving there, the brave one.

Sita Rama, one on whom knowledge resides, One who (provides) residence to Sri and One who has the garland of basil leaves.

One who has a blue-tinted body, One who is an ideal man representing Truth, One who is a friend of the lotus like heart of Ramadasa.

(N.B.: Here the word "Friend" refers to the Sun. The sun enables the lotus to blossom).

KEERTHANA – 46

*Rama Rama Sri Rama Rama, Rama yanaraadaa manasaa
Kaamitha ;phaladundagu Sri Sita kaantuni ganaraadaamanasaa
Salalithamuga Raghuvvarunaku simhaasana miyyagaraada manasaa
Nalina bhavaamara pariveshtithu dhyaanamu seyaga raadaa manasaa
Baludau Ramuni rammani yaavaahanaseyagaraadaa manasaa
Velayaga paadyamu Sri Bhadrachala vibhununa keeraadaa manasaa
Aaditya architudage Sri Ramunikarghyam beeyaga raadaa manasaa
Veda vedyunaku aachamunambu vega niyyaga raadaa manasaa
Naadaswaroopini kardhimeyani snanamonarpaga raadaa manasa
Paadaarchita bhoovibhunaku adbhutha
vastramuliyagaraadamanasaa
Bhoota dayaadhipunaku nee vepudupa veetam biyyagaraadaa manasaa
Khyaatiga Dasaratha sutunaku Srigandham bipudeeyaga raada
manasa
Ketaki kusumamulu jaajulu arpana yani yanaraadaa manasaa
Sri Tulasidalamula goni nee vaa sritavarunakee raadaa manasa
Kapilaghritambuna dhoopa deepamulu gaavimpaga raadaa manasaa
Nripasattamunaku deeparadhana mipudeeyaga raadaa manasaa
Tapasula paliti vaaniki naivedyamu seyaga raadaa manasaa
Kripana virodhiki taamboolambulu ipude eeyaga raadaa manasa
Nritya geetha vaadyambula naatani triptu cheyaga raadaa manasaa
Chittaja janakuni mattata lekanu nathi yunda raadaa manasaa
Methani sayyanu melagu dindlanu noppuga neeraadaa manasaa
Etharinainanu maruvaka Sri Hari bhakti sampa raadaa manasaa
Ramudu koluvai yundedu vela paraaku cheppa raadaa manasa
Ramuni naama memarakeppudu vemaru talupaga raadaa manasaa
Rama dayaalo Sita hritkaamada yanaraadaa manasaa
Sri Bhadrachaladhama Sri Rama yanaraadaamanasaa*

O mind, why don't you chant Rama, Rama, Shri Rama, Rama,
Rama?

O mind, why do you not think of Sri Sita's husband, the One who grants the desired wishes?

O mind, why do you not with due respect give a throne to Raghuvara?

O mind, why do you not meditate on the One who is surrounded by Brahma and other Gods?

O mind, why do you not invoke Rama, who is strong?

O mind, why do you not offer holy water for the Feet of the famed Lord of Sri Bhadrachala?

O mind, why do you not offer holy water to wash the hands of Sri Rama, who is worshipped by the Sun God?

O mind, why do you not quickly give holy water to sip by the vedic scholars?

O mind, why do you not with total devotion ceremonially bathe Lord Vishnu?

O mind, why do you not offer splendid clothes to the Lord, whose feet are to be worshiped?

O mind, why do you not offer the sacred thread to the Lord who loves all beings?

O mind, why do you not now offer the holy sandal (paste) to the famed son of Dasaratha?

O mind, why do you not say that the Ketaki flowers ("mogili" flowers) and the jasmine flowers are your offering?

O mind, why do you not offer basil leaves to the Lord who is the Protector?

O mind, why do you not offer in worship the incense and lamp lit with the ghee from the milk of the Kapila cow?

(N.B. : The Kapila cow is a black and white cow which is regarded as very holy).

Why do you not now extend the ceremonial waving of the lamp to the Lord of Lords?

O mind, why do you not give the holy offering of food to the Lord who is with the persons who do penance?

O mind, why do you not now ceremonially offer betel leaves and areca nuts to One who is the enemy of evil persons?

O mind, why do you not please Him with dance, music and playing of musical instruments?

O mind, why do you not, without any ego, hug to your heart Lord Vishnu (Manmatha's father)?

O mind, why do you not provide to the Lord soft beds and good pillows?

O mind, why do you not, at all times without forgetting show devotion to Sri Hari?

O mind, why do you not sing the praises of the Lord at the time when Lord Rama is in Court?

O mind, why do you not think of the Name of Lord Rama, many times and without ever forgetting?

O mind, why do you not say "One who is desired by the heart of Sita", One who is merciful, Rama?

O mind, why do you not say Sri Rama, the resident of Srimad Bhadrachala?

KEERTHANA – 47

*Ramachandraa nannu rakshimpavademo neneruga
Ramachandraa nannu rakshimpavademo neneruga
Nee chittamu naa bhaagyamu ninne nera nammiti*

Yechaka naa moravini nanu rakshmpave
Bharatuni vale paadukalanu pooja cheya nera
Kori Lakshmanu vale koluvaganera
Orputho aahuni valenu oda nadupanera
Nerputo naa Vali vale ninneruga nera
Angaduni vale ne nadapamu pattanera
Sangaramuna Sugrivuni vale saadhimpanera
Gali pattivale ne taalimiga moya nera
Balimito Hanumantuni vale paatupadanera
Leelato Sabari vale laalinchi vindida nera
Melimiga Sita vale meppinga nera
Gajaraju vale gattiga morabetta nera
Vijayuni sativale vinuti seya nera
Guriga Jambavantuni vale kori bhajimpa nera
Cheri Vibheeshanuni vale sarananaga nera
Vara Jataayu vale praanamuliyya nera
Karamu nahalya vale keerthimpaga nera
Nenu Ramadasula vale pooni mimu bhajimpa nera
Nannu rakshimpumu Bhadrachala Rama dheera

Ramachandra, I do not know whether you will save me,
 Ramachandra, I do not know whether you will save me.

To be in Your thoughts is my good fortune. I have totally trusted You.
 Please do not trouble me. Please listen to my plea and save me.

I am not able to worship your sandals, as was done by Bharata. I am
 not able to seek to serve you, and serve as did Lakshmana.

I am not able to ply with patience a boat, as did Guha. I am not able
 to know you, with skill, as did Vali.

I cannot serve you as did Angada. I am not able to achieve in the
 battlefield, as did Sugriva.

Like a flying bird, I am not able to carry you. I am not able to struggle, with strength as did Hanuman.

I cannot caress and coax to feed You as Sabari did with playful devotion. I am not able to please You in a noble manner as did Sita.

I am not able to forcefully (in a loud manner) make a plea, as did the king of Elephants. I cannot appeal to You as did Draupati.

I am not able to serve You with concentration, as did Jambavan. I am not able to join you and surrender, as did Vibhishana.

I am not able to give my life, as did the great Jatayu. I am not able to greatly worship You as did Ahalya.

I am not able to do "bhajanas" as the Bhagavata Dasas do with great effort. Please save me, O courageous Rama of Bhadrachala.

KEERTHANA – 48

Rama sudhaambudhi dhaama Rama naa pai

Enduku daya raadura Shri Sita

Vemaaru vinayamuto vivarinchite

Naa manavi vinavemiraa

Makkuva nenonto brati maalukonna nee

Manasu karugademiraa Rama

Nikkamugaa thalli thandri neevani nera

Nammiyunnaanuraa Rama

Dikku neevani yunna daya joodavika maaku

Dikkevarunnaaruraa Rama

Ekkada nunnaavo naa moraalakinchu

vinta paraakelaraa Rama

Pratidinamudaraposhana cheyute dodda

Vratamani tirigitiraa Rama

Mitileni dhanikule gatiyani dina dinamu

Stutiseya saagitiraa Rama

*Satatamu maaya samsaaramu nammi du
 rgati nonda nenuntiraa Rama
 Patitapaavana chaala vetala nondi vachchiti
 Gati joopi rakshimcharaa Rama
 Nee paada seva jesina sajjanulaku ye
 Paapamu lantavugaa Rama
 Taapatraya mula maanpi nanu nee dari jerchi
 Kaapaada vademiraa Rama
 Ee patla rakshimchi kaapaadakunna ne
 Nevari vaada nanduraa Rama
 Aapathbaandhava Bhadradri Ramadasuda
 nu nannnelu kora Rama*

O Sita Rama, You who are the resident of the milk ocean, why is it You do not show mercy to me?

Why is it You do not hear my plea, though I have with humility appealed thousands of times.

Though I have pleaded with love, why is it Your mind does not melt, Rama, I have fully and truly believed that You are my father and mother. While I have been thinking of You as the protector, if you do not show mercy, then to whom are we to turn to? Where are You? You do not heed my plea. Why this indifference, Rama?

I have gone round treating the filling up of my stomach as a great vow. I have daily sung the praises of people of unlimited wealth, thinking that they are the only support. Always trusting the maya samsara (illusory life), I was ready to come to a bad end, I have come after suffering many troubles, O Eternally Pure, please show the way and protect me.

No sins will attach themselves to those good people who serve Your feet, O Rama. After ridding me of my anxieties (like attachment to the family, wealth etc.), taking me to You, why is it You do not protect me, O Rama? If at this time,

If You do not protect me and save me, whose man will I become Rama? Please rule (protect) me, O resident of Bhadrachala, protector of those who are in difficulties, O Rama.

KEERTHANA – 49

Sri Ramula divya naama smarana cheyuchunna chaalu
Ghoramaina tapamulanu kora netike manasaa
Taaraka Sri Ramadhyaanamu jesina chaalu
Veru veru daivamulanu veduka netike manasaa
Bhagavathula paada jalamu paina challu konna chaalu
Baagu meeri natti yamrutha paana metike manasaa
Parula himsa jeyakunna parama dharmamante chaalu
Parulanu rakshntunani palkanetike manasaa
Dorakoni parula dhanamula dochakayundithe chaalu
Guruthugaanu gopuramula gattanetike manasaa
Paraga deena janulayandu pakshamunchinade chaalu
Paramaatmuniyandu p;reeti bettanela manasaa
Haridaasulaku pooja laacharinchinachaalu
Harini pooja chetunane ahamadetike manasaa
Japa tapa onishtaanamulu salipiri munulunu budhulu
Jagadeesuni divyanaama chintana kosaramai manasaa
Chapalamulekevela chintinche mahaatmulaku
Japa tapo nishtaanamulu seya netike manasaa
Athihi vachi aakalanna yannaminta nidina chaalu
Krathuvu seyavalanane kaanksha yetike manasa
Satatamu maa Bhadragiri Svami Ramadasudaina
Nithara mathamulani yeti vethalavetike manasaa

O mind, if you are thinking of the Divine name of Sri Rama, where is the need for terrible penances?

O mind, it is enough if you meditate on the liberation giving name of Sri Rama, where is the need to search for different gods?

O mind, it is enough if you sprinkle on yourself the water with which the feet of the supreme devotees have been washed, where is the need to drink the great nectar?

O mind, it is enough if you observe the great “dharma” of not hurting others, where is the need to boast that you will save others?

O mind, it is enough if you do not intentionally take and use the moneys of others. Why need you for remembrance, build temple towers?

O mind, it is enough if in an agreeable manner, you favour (help) the poor people. Why need you show fondness to the Supreme Person?

O mind, it is enough if you offer worship to the devotees of god (“Hari daasas”). Why is there a need to have the ego that you are worshipping the Lord?

O mind, the sages and the people of knowledge observed Japa, Tapas and Anushtanam (Chanting, penance and religious practice) for the sake of thinking of the name of the Lord of the Universe. For the great people who firmly and always think of the Lord, where is the need for chanting, penance and religious observance?

O mind, it is enough if you give a little food when a guest arrives and says he is hungry. Where is the need for a desire to do a “Yajna”?

O mind, where is the need to trouble about other faiths, if one were to always be the devoted attendant of Bhadrachari Swami, Rama ?

KEERTHANA – 50

*Ennagaanu Ramabhajana kanna mikkilunnadaa
Sannuthinchi Shri Ramachandru talachave manasa?
Kanna vinna vaari vedukonna nemi phalamu manasa?
Rama chiluka nokati penchi prema maata laada nerpi
Rama Rama Rama yanuchu ramani yokathe palkagaa
Premamira Bhadrachari dhaamudaina Rama vibhudu*

Kaamithaarthamu phalamulichi kaivalyamosaga ledaa?
Shaapa kaaranamu nahalya chaapa raati chanda maaye
Paapamella baase Ramapadamu sokinantane
Roopavathulalo nadhika roopurekhalanu kaligiyu
Thaapamella theeri Rama tathvamella thelupaledaa?

If we examine, is there anything superior to the chanting of Rama's name?

Why do you not, O mind, hymn the Lord and think of Sri Ramachandra? O mind, what fruit will you get if you pray to all and sundry?

A pretty lady reared a parrot and taught it to say loving words. She taught it to say "Rama, Rama, Rama". Did not Lord Rama, the resident of Bhadrachala, out of his overflowing love grant all the desires and ultimately give salvation?

Due to a curse, Ahalya became a hard stone. As soon as the Feet of Lord Rama touched (the stone), she was rid of all her sin. She got rid of all her troubles and became the most beautiful woman among beautiful women. Does it not show the fact that due to her spiritual knowledge it showed that Rama is the Lord.

KEERTHANA - 51

Narahari nammaka narulanu nammite
Narajanma meederuna O manasaa
Cheraku lundaga verri cherakulu namilithe
Jihvaku ruchi puttuna O manasaa
Kaalulundaga mokallatho nadachithe
Kaasiki povachunaa O manasa
Neellundaga nummi neellanu mringite
Nindu daahamu theeruna O manasaa
Komma yundaga koyya bommanu kalisithe

Korika konasaagunaa O manasaa
Amma yundaga peddammanu yadigithe
Narthamu chekurunaa O manasaa
Annamundaga naanubiyyamu thinte
Yaakali vetha theerunaa O manasaa
Minna lundaga chinni kannela galasina
Kaamapu vyadha theerunaa O manasa
Ksahudra baadhalachenupadrava paduvela
Nidra kantiki vachuna O manasaa
Bhadrageesupai bhaktileni narudu
Paramunugana nerchunaa O manasaa

O mind, will the life be fulfilled if you do not have faith in Narahari and put your faith in men?

O mind, will the tongue have taste if You munch rotted sugarcane when sugarcane is available?

O mind, will you be able to go to Kasi, if you walk on your knees when you have feet?

O mind, will you be able to fully satisfy your thirst if you swallow your spit when water is available?

O mind, will you be able to satisfy your desire if you join a wooden figure when a lady is available?

O mind, will you be able to acquire wealth if you ask the mother's elder sister when the mother is available? (N.B. : The reference here is to Goddess Lakshmi and Jyeshta Devi)

O mind, will the pangs of hunger be satisfied if you eat soaked rice when cooked rice is available?

O mind, would you be able to sleep at a time when you are tormented by frightening troubles?

O mind, would a man who has no devotion to the Lord of Bhadrachala be able to attain liberation ?

KEERTHANA – 52

*Rama jogi mandu konare O janulaara
Rama jogi mandu koni premato bhujiyunchudanna
Kaama krodha lobha moha ghanamaina rogaalaku mandu
kaatuka kondalavanti karmamuleda bape mandu
saatileni jagamunandu Swami Rama jogi mandu
vaadukucheppina gaani vaari paapamulu gotti
mudamutone mokshamichche muddu Rama jogi mandu
mudamuto Bhadradiyandu muktini pondinche mandu
sadayudaina Ramadasu mudamuto sevinche mandu*

Please buy (take), O people, the Rama medicine sold by the wandering mendicant (that is repeat Rama's Name)

Please buy the medicine and lovingly enjoy it, O brother. This is the medicine for the big diseases like desires of the flesh, anger, miserliness and infatuation.

This Rama medicine is the medicine which gets rid of the Karmas, which are black like the mountain. In this world there is no equal for it.

This fond medicine (repetition of Rama's Name), even if we say in a casual manner, for the sake of a wager, it gets rid of the sins and with happiness gives liberation.

This medicine gives "Mukti" and is happily at Bhadrachalam. It is the medicine that Ramadas of the merciful heart takes happily.

This is a medicine which cannot be bought even for a crore (of rupees), this is the medicine which is chanted and thought of by the Bhagavathas, who have no equal.

KEERTHANA – 53

*Aananda maananda maayenu Shri Janaki
Rama smaranamu cheyagane
ne daaryula kripa maaku kaligenu ipu diruva
dedinta nunna paramaathmuni choodagane
parama bhakti shraddha kaligenu
durita jaalamulella tholagenu
patu raagadveshamu lella veedenu
itu rajayogamuna unna raajunu choodaga
poorva punyamu lonagudenu Shri
Parvati japa mantra meederenu
poorva kritamu kanabadenu parama
paavanamaina Sri Hari seva galge nedu
saamaanyula chenta cheramu vatti
paamarajanula nika gudamu memu
kaamabaddula cheri vedamu maaku Hari
naamasmarana cheyu bhaagavuthule dikku
Rama bhaktula chera kalgitimi itara
kaamamnellanu veedagalginu
para bhaamalapai bhraanti tholagenu memu
parula doshamulenna morulanna neduraadamu
ithara chintanala seyamu vere
ithara daivamulanu koniyaadamu memu
dharaapathulaku mrokkinta seyamu
Bhadrachala Rama seva maanamu maanamu
Bhadraadrishvami maaku daivamu veru
kundra devathalanu thalapamu thalapamu
daaridryamula nella madhi nenchamu Bhadra
Giri Ramadasu nelina parama dayaalu dunda*

As soon as the name of Sri Janaki Rama is thought of, it creates happiness, happiness.

Today we have got the grace of good people. As soon as we see the Paramatma who is beyond the 26 "Tatwas" (it is happiness, happiness).

We have got great faith and devotion. The collection of all kinds of sins is gone.

We have been rid of excessive love and hate, as soon as we saw on this side the King who has the Raja Yoga (namely, the Lord).

All the past virtues came together. The chanting mantra of Parvati ("Taraka Mantra") attained its fruit (that is, liberation was got).

We saw all the good deeds of the past lives (that is, they bore fruit). Today we were able to render service to the greatly holy Sri Hari. We will not go near the common people. We will not henceforth associate with the undignified (avaricious) people.

We will not join and plead with those who are bound by desires. Only those Bhagavathas who think of the name of Hari are our support. We have been able to give up all other desires. We have been able to join the devotees of Rama.,

We have lost the illusory desires over other women. We will not count the sins of others. We will not oppose what others say. We will not have other thoughts. We will not worship other gods.

We will not bend our heads to Kings. We will not stop, not stop the worship of the Lord at Bhadrachala.

When the great merciful Lord is there, who ruled (protected) Ramadas of Bhadrachala, will we entertain any thoughts of poverty?

KEERTHANA - 54

*Kalaye Gopaalam kasthuri thilakam suphaalam Gopaalam
Kundala ruchira kapholam jalada sannibha kaanti kaantam
Jagannadhapura nishaantam
Anupama roopam mahita mani kanaka kalaapam Gopaalam*

Vigatha gopa vinathaanu taapam muni manojatharanim
Vanaja sannibha charanam
Amita dwijaatham karaambujam navaneetham Gopalam
Kamala bhava bhavamuni geetam vividha kusuma alankaaram
Vimala brindaavana vihaaram
Bhaasitabhaanum Bhadradri nivaasa nidaanam Shri Ramam
Divyaananda bhaasuragaanam raasa keli viraajamaanam
Ramadasa stuthi nidaanam

Think (of) Gopala, the One who has on His beautiful forehead the mark of Kasturi, Gopala.

One whose cheeks are shining due to the ear ornaments, One who has the effulgence like the striking blue clouds

One who has the entire Universe as His residence. One who has an unequalled Form, One who has the valuable gem (Chintamani). One who has a collection of ornaments, Gopala,

One who (assuages) the grief of separation of the Gopa girls. One who is always in the thoughts of the sages, One whose feet have the sparkle of the lotus. The great Kshatriya who has a lotus in his hand, One who has butter, Gopala,

One who has been hymned (sung) by Brahma's son (Narada), one who has been decorated by different flowers, the pure One who joyously roams in the Brindavan (on the shores of River Yamuna), One who is effulgent like the Sun, who has Bhadradri as His residence, Sri Rama, One whose song is divine, joyous and sweet, One who participates in the shining Raasa Dance. One whose residence is the hymning of Ramadas.

KEERTHANA – 55

Yennenni janmamulethavalayuno
yelaagu taaludu O Rama
nannintha kannadaseyuta neeku
nyaayamu kaadu sumi O Rama
modata nerugani tanamuna saga maayuvu
nidurapaalai poyega O Rama
padapadi thakkina padendlu baalathvamunanu
poyegaa O Rama
vadalaka youvvanamuna para bhaamala
valala thagula naayegaa O Rama
mudimini samsaaraandhakoopamulo jikki
munigi thelanaayega O Rama
tanu vasthirambani taaraka naamamu
talapoya lenaithigaa O Rama
dina dinamu pottakorakai deenathatho vedi vedi
deenathva mondhitigaa O Rama
anudinamunu guru upadesa yogamu
abhyasinchanaithigaa O Rama
yenasi ninumshamaina mee paadamula paini
manasa nilpaganaithigaa O Rama
vaasiga nihamulo padina paatulella
baapedu naamamugaa O Rama
mee seva jesiyu mimme nammina bhava
paasamu lantavugaa O Rama
lesamaina kripa jesi Bhadrachala
vaasa kaavaga raavugaa O Rama
aasatho ne Ramadasudanani meeku
dosiloggithigaa O Rama

How many births will I have to take, How will I bear it, O Rama?

It is not fair for You to disregard me like this, O Rama, when we know nothing (infancy) the life is spent in sleep, O Rama.

Afterwards, the next ten years is spent in childhood, O Rama.

In the youth, without leaving us, we get caught in the net of other women, O Rama. In old age, we float and sink in the dark well of Samsara, O Rama.

This body is not permanent O Rama, but I did not chant the Mukti giving name of Rama. To fill up my stomach every day I begged in a humble manner and have become miserable, O Rama.

I did not practice every day O Rama, the Yoga of the discourse of the Guru (teacher). If I were to calculate, at least a minute I did not devote to contemplating Your feet, O Rama.

O Rama, Your Name is well known as ridding one of all the troubles one encounters in this world, O Rama, if we trust You and serve You, we will not be entangled in the noose of Samsara.

O resident of Bhadrachala, show at least a little mercy, and O Rama, will You not come to save me? With great hope (desire) I had done obeisance (Saranagati) to You, as Ramadasa.

KEERTHANA – 56

*Nandabaalambhajare Brindaavana Vaasudevam
Jalajasambhavaadi viunutha charanaaravindam
Lalitha mohana Radhavadananalina milindam
Nitalathatasphuta kutila neelalaka brindam
Ghatitha shobhitha gopikaadhara makarandam
Godavari teeravaasa gopikaa kaamam
Aditya vamsaabdhi somam Bhadradri Sri Ramam*

Worship Nandabala (Balakrishna), Vaasudeva in Brindavana, the One of whom the Gopikas are enamoured, Nandabaalam.

One who has been eulogized by Brahma and others, one who has Lotus Feet, O Krishna, You who have a beautiful form, One who is like a large black bee in the lotus like face of Radha.

O Krishna, You who have a collection of curly black hair falling on Your forehead, You, who are enjoying the pleasurable sweetness of the lips of the Gopikas. One who is enjoying the Gopikas, who are residing on the banks of Godavari, O Krishna.

O You who are like the moon in the ocean that is the dynasty of Sun, Sri Rama of Bhadradi.

KEERTHANA – 57

Narayana yanaraadaa mee naatikapai mulla naaliyunnaadaa

Panileni vaarthalu nooru yatte

Palumaaru vaadinchi palukuchunnaaru

Manasuna vetalella theeru mee

Jananamu leedera janulaara meeru

Aalubiddalu pondhu baasi vatti

Adavi lopala pandutaakulu mesi

Jaalichenduta vatti gaasi

Lessa samsaariyaiyundi samabuddhi jesi

Thodari chikkulu buttu thaanu buddhi

Bodama neeyadu oka gadiyai nanu

Adali samsaaramulonu chikku

Badanela nee buddhi bangaaru gaanu

Kalusha vaaradhiki naava ninnu

Galisetanduku chakkani baata throva

Ilalo theliviki deva deva

Narahari naama keerthanamula leva

Kaama krodhamula chaalini poorva

Karma bandhmulella tudamullathrenchi

Shri Manthudai bhakti gaanchi

Bhadrachala Ramadasuni madilona yenchi

Why don't you say "Narayana", Is there a thorn planted on your tongue?

Those who have no work are so many times (again and again) arguing and speaking. All the griefs in your mind will be gone. Your birth, O people, will be fulfilled (if you say Narayana).

Why feel regret (pity) and be wastefully worried, why leave the bonds of the wife and children and go to the forest to eat dried up leaves? It is better to be a family person, have equanimity (and say Narayana).

You intentionally create problems, You do not even for a minute have (divine) knowledge, You think of being entangled in the "Samsara", how foolish! (Let your mind become more valuable than gold, meaning that it is of no worth now).

You are the boat to cross the ocean of sin. To lead You, there is a fine pathway, a route. You are the Lord for the lords, providing knowledge in this world, Are there not chantings of Your name, O Narahari?

Having rid of desires and anger, having cut the very root of the bonds of "Karma", having become prosperous (it refers to divine wealth here), having become devoted, the Lord being in the mind of Bhadrachala Ramadas (why do you not say Narayana?)

KEERTHANA – 58

*Ayyayyayo ne neranaiti Aadi Narayanuni teliyanaiti
Veyyaaru janmaala vetha jenditigaani
Cheyyana sadgati saadhimpa lenaiti
Mosa memani talachiyundu dosa
vaasanala thagilithemandu aasa
paasamulanu arasi brochi mundu
vaasiga vairagya vaasana gananaithi
Moodu melani nammiyunti niru
moodu shatrula koodiyunti maatiki*

*renti maarchi shatru mooti kekuvaina
kootasthu pogada nenukooda lenaithi
Vadalinchi bandhamula vidajesina Bhadra
giri Raghavulato nenu kalasi
sadayudavai gani Shri Ramadasuni
sthirumuga poshindani vedanaithi*

Alas! I did not know. I did not realize Lord Narayana.

I underwent the pain of 1006 births. I did not quickly achieve liberation.

What could be the cause for this fall? I have been attached to the bad "Vasanas". I have known (been attracted to) the noose of desires. I did not acquire the Vairagya vasana.

I believed that "three" was better. I was with the enemies who are two times thee in number. I did not praise (pray to) the Lord, not realizing that He is more than three and two times three.

(N.B.) The reference to "three" here is to wife, wealth and children while the reference to two times three is to Kama, Krodha, Lobha, Moha, Mada and Matsarya).

I did not cut asunder the attachments and I did not ask Lord Raghava of Badragiri to firmly catch hold of Ramadas and to look after him.

KEERTHANA – 59

*Antaa Ramamayam bee jagamantaa Ramamayam
Antarangamuna Atnaraamu da
Nanta roopamuna vintalu salupaga
Soma suryulunu suralu taaralunu
Aa mahaambudhulu nakhila jagambulu
Andaandambulu pindaandambulu
Brahmaandambulu Brahma modaluga
Nadulu vanambulu naanaa mrigamulu*

Vidita karmamulu veda saastramulu
Ashta dikkulunu Adiseshudunu
Ashta vasuvulunu arishad vargamu
Dhirudu, Bhadrachala Ramadasuni
Korika losagedi, taaraka naamamu

It is full of Rama this entire world is full of Rama.

Inside is the Atma Rama and in his eternal Form He is showing His grandeur.

The Moon, the Sun, the Gods, the Planets (and Stars), the great Oceans, all the worlds (it is pervaded by Rama).

Rivers, gardens, all the different animals, the duties laid down by Karma and all the Veda Sastras (it is all Rama).

The eight directions, Adisesha, the eight Vasus, and the six enemies, namely, Artha, Lobha, Moha, Kama, Mada and Matsarya (all are Rama).

The brave one, the bearer of the Name which grants Mukti and who gives all that is desired by Ramadas of Bhadrachala (all is Rama).

KEERTHANA – 60

Ramakrishna Govinda Narayana Shri
Ramakrishna Govinda Narayanaa
Ramakrishna yani prematho pilichina
Momu joopavemi Narayanaa
Andaja vaahana pundarikaakshanee
Danda jerinaamayya Narayanaa
Madhava Vishnu Madhusudana Sesha-sayana
Sridhara Shriman Narayanaa
Vaasudevaa Mukundaa Vanamaali chakradhara
Naarasimha Achyuta Narayanaa
Patitudanani ninnu brathimaalikonna Sita-

pati nanu kaavamemi Narayanaa
Ramadasuni brova prematho Bhadrachala
Dhaamudavaina Sriman Narayana

Ramakrishna Govinda Narayana, Shri Ramakrishna Govinda Narayanaa

When I lovingly call "Ramakrishna", why is it, Narayana, You do not show Your face.

(You) who rides on the Garuda, You who are lotus eyed, I have sought Your protection, O Narayana

Madhava, Vishnu, Madhusudana, Seshasayana (One who is resting on Adi-sesha), Sridhara, Sriman Narayana, Vasudeva, Mukunda, Vanamali (One who wears the Vanamala garland), Chakradhara, (One who wears the Discus), Narasimha, Achyuta, Narayanaa.

I am a fallen person, I have begged of You, Lord of Sita, Why is it You do not protect me, Narayanaa?

To lovingly protect Ramadas, Sriman Narayana, resident of Bhadrachala

KEERTHANA – 61

Tarali podaamu chaala dayayunchandi inka
Marali janmaku rramu madilo nunchandi
Baarlugatti bhaktavarulu bhajanalucheyaganu moodu
Yerlu kalisinatti daari nerigi vegamuga
Sohambaniyedi kathi chegoni atte
Moha paasamula nella modatane drunchi
Eeshana trayamulella ilalone dinchi samtosha saagarambunande
sancharinchuchunu
Taaraka mantraushadha dhaaralu grolu yepu
Meeragaanu mokshapadavi hechanuchu gaanchi

*Aaru kamalamulameeda adbhutamaina saha
Sraara kamalamuambu jeri santasinchuchu
Chakkani Bhadradi Rama svami kripanu pem
Pekkina Ramadaasulani peru gaanchinaaramu*

Let me go. Kindly have mercy. I will not come again as I will not be born again. Please keep it in your mind. (please remember).

When the supreme devotees in an orderly manner were chanting, having come to know the path wherein three routes merge, quickly (let me go).

(N.B. : The reference is to the routes like Ida, Pingala and Sushumna which meet the mid point of eye brows, which enables the soul to ascend to heaven.)

Holding in hand the knife which says "The Lord and I are one" you people cut at the beginning the noose of infatuation (and let us go)

We people will leave in this world the threefold bonds of wife, children and wealth, and move in the ocean of happiness (let me go)

Having drunk from the flow of the Mantra which gives "Mukti", we will clearly learn that attainment of liberation is superior (and let me go)

Having ascended the six lotuses (Shad Chakras), we will be continuously happy having reached the seventh lotus (and let me go)

(N.B. The reference here is to the ascensions of the Kundalini and finally reaching the Sahasrara Chakra)

Due to the bountiful grace of the beautiful Bhadradi Ramaswami, Ramadas has attained greatness.

KEERTHANA – 62

Ramachandraaya Janakaraajaya manoharaaya
Maamkaabheeshtadaaya mahita Mangalam
Kosalesaaya manda haasa daasa poshanaaya
Vaasa vaadi vinutha sad varada Mangalam
Chaarukunkumopeta chandanaadi charchitaaya
Haarakataka shobhitaaya bhuri Mangalam
Lalitha ratna kundalaaya tulasi vanamaalikaaya
Jalada sadrisa dehaaya chaaru Mangalam
Devaki suputraaya deva devottamaaya
Bhaavaja guruvaraaya bhavya Mangalam
Pundarikaakshaaya poornachandra vadanaaya
Andaja vaahanaaya atula Mangalam
Vimala roopaaya vividha vedanta vedyaya
Sujana chitta kaamitaaya Shubhada Mangalam
Ramadasa mridula hridaya taamarasa nivaasaaya
Svami Bhadragiri varaaya Sarva Mangalam

To Ramachandra, to the One who has attracted the heart of Janaki, to the One who grants my wishes, Supreme 'Mangalam'

To the King of Kosala, to the Lord who has a tender smile and protects the devotees who attend on Him, to the Lord who is eulogized by Indra and others, to the excellent granter of boons, 'Mangalam'

To the Lord who is covered by excellent "Kumkum", to the One who is anointed by sandal and other pastes, who is glittering with the valuable necklaces, a great 'Mangalam'

To the Lord who is wearing graceful, gem-studded ear-rings, who is wearing a garland of basil leaves and the Vanamaala, who has a body tint equal to that of a cloud, a great 'Mangalam'

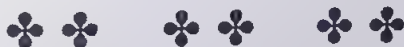
To the Lord who is the great son of Devaki, Who is Supreme among the gods, who is great Manmatha's father (Lord Vishnu), a divine 'Mangalam'

To the Lord who is lotus-eyed, who has a face like a full moon, who rides the Garuda, an unequalled 'MANGALAM'

To the Lord of the untainted form, to the One who knows all the Vedas and Upanishads, to the One who is desired by the hearts of the good people, a blessed 'MANGALAM'.

To the Lord who is residing in the tender lotus heart of Ramadasa, to the Lord of Bhadragiri, supreme 'MANGALAM'

N.B. : Mangalam can be translated as "auspicious". In song or in worship, it is what is sung at the completion seeking to bring things to an auspicious close.



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Taralipodaamu	170
Unnaado led	99

कीर्तना-1

रागमु - नार - जंपेतालमु

जय जानकीरमण - जय विभीषण शरण	
जय सरोरुह चरण - जय दनुजहरण	॥जय॥
जय त्रिलोक शरण्य - जय भक्त कारुण्य	
जय गण्य लावण्य - जय जगद्गण्या	॥जय॥
सकल लोक निवास - साकेत पुरवास	
अकलंक निजहास - अब्जमुखहासा	॥जय॥
शुकमौनि स्तुति पात्र - शुभरम्य चारित्र	
मकरंकुंडल कर्ण - मेघसमवर्णा	॥जय॥
कमनीयकोटीर - कौस्तुभालंकार	
कमलाक्ष रघुवीर - कलुशसंहार	॥जय॥
समररिपुजय धीर - सकल गुण गंभीर	
अमलहंत्संचार - अखिलार्तिहारा	॥जय॥
रूपनिर्जितमार - रुचिर सद्गुणशूर	
भूपदशरथ पुत्र - भूभारहारा	॥जय॥
पापसंध विदार - पक्तिमुख संहार	
श्रीपती सुकुमार - सीताविहारा	॥जय॥

कीर्तना-2

रागमु - आनंद भैरवि - चापुतालम

रामनाममे जीवनमु - आन्य	
मेमि रामकृपावनमु	
रामनाम सुधामधुरमु - अदि	
ऐमरक भजियंतु माकिक	॥राम॥

मिलमेलु भयानकमु - रघु

वीरुल लीलले पानकमु

पालुमीगड जारुतेनिय

पालकन्ननु मेलिमैनदि

॥राम॥

ई रसमुलेल्ल नीरसमु - रघु

वीरुनीकथ लेल्लपायसमु

सारेकुमाकु जेकूरे नाकलि

तीरि तृष्ण चल्लारेनु

॥राम॥

घोर भवसिन्धु तारकमु - हद

यारिवर्ग निवारकमु

सारमौ घन सारकदली

फलसार सौख्य मपारमु श्री

॥राम॥

सुंदर श्रीरामुलु - रघु

नंदनाघ्रि सरोजमुलु

चेदि ब्रह्मानंद भावमु

अंदरिकि निपोंद जेसिन

॥राम॥

भासमान शुभाकरमु - निज

दासलोक वशीकरमु

भूसुतहितुडैन भद्राचल

वासुडै रामदासुनेलिन

॥राम॥

कीर्तना-3

रागमु - धन्यासि - आदितालमु

तारकमंत्रमु कोरिन दोरकेनु

धन्युडनैतिनि ओरन्ना

मीरिन कालुनि दूतलपालिटि

मृत्युवु यनि नम्मक युत्रा

॥तारक॥

मच्चिकतो नितरांतनम्मुल

मायललो पडबोकत्रा

हेच्चुं नूटयेनिमिदि तिरुपतु

लेलमि दिरुग पनिलेदत्रा

॥तारक॥

मुच्चटगा ता पुण्यनदुललो

मुनिगुट पनि येमिटि कत्रा

वच्चेडि पर्वपु दिनमुललो सुडि

वडुटलु मानकयुत्र

॥तारक॥

एत्रिजन्ममुल एरुकतो चूचिन

एको नारायणु डत्रा

अत्रि रुपुलै युत्र परात्परु

ना महात्मुनि कथ वित्र

॥तारक॥

एत्रि जन्ममुल जेसिन पापमु

ली जन्ममुतो विडुनत्रा

अत्रिटिकिदि कडसारि जन्ममु

सत्यबिक बुट्टुट सुत्र

॥तारक॥

निर्मल मंतर्लक्ष्य भावमुन

नित्यानंदमुतो नुत्रां

कर्मबुलु विडि मोक्षपदतिनि

गत्रुलने जूचुचुनुत्र

॥तारक॥

धर्ममु तप्पक भद्राद्रीशुनि

दनमदिलो नम्मुकयुत्र

मर्ममु देलिसिन रामदासु ह

न्मदिरमुन नेयुत्र

॥तारक॥

कीर्तना-4

अठाणा - तिस्रएक

- श्रीरामनाममे - जिहुवकु - स्थिरमै युन्नदि युन्नदि
श्रीरामुल करुणये लक्ष्मी करमै युन्नदि युन्नदि ॥
घोरमैन पातकमुलु - गोट्टेनन्नदि - मिम्मु
जेरकुंड नापदल चेदेनन्नदि अन्नदि ॥श्री॥
दारितेलियनि यम दूतलनु - दरिमेनन्नदि अन्नदि
श्रीमन्नारायण दासुलैनवारिकि - अनुवैयुन्नदि युन्नदि ॥श्री॥
मायावादुलपोदिक मानुमन्नदि अन्नदि - मी
कायमु लस्थिरमुलनि तल - पोयुडन्नदि अन्नदि ॥श्री॥
पायक गुरुरायनि बोध - चेयुडन्नदि अन्नदि
येयेड जूचिनगानि तानु येड - बायकुन्नदि उन्नदि ॥श्री॥
कामक्रोध मोहांधकारमुल मानुडन्नदि अन्नदि
मोदमुतो परस्त्रील पोंदु - मोसमन्नदि अन्नदि ॥श्री॥
वलदनि दुर्विषयमुल वांछ - विडुडन्नदि अन्नदि - नी
तलपुन हरिपाद कमलमुलुंच तगुननि अन्नदि अन्नदि ॥श्री॥
कोपमनियेडि प्रकृतिनि - कोट्टुमन्नदि अन्नदि - ईपुहु
प्रापुनीवे यनिन दारि - जूपेदनन्नदि अन्नदि ॥श्री॥
एपुमीर नोरुल दोष मन्न कन्नदि - ई
पापबंधमुल बहु - पडवदनि अन्नदि अन्नदि ॥श्री॥
भक्ति भावमु देलिसि - मीरु-ब्रतुकुडन्नदि अन्नदि - परम
भक्तुलकु सेव सेयुचु - प्रबलुडन्नदि अन्नदि ॥श्री॥
मुक्तिमार्गमुन किदि मूल मन्नदि - अन्नदि
भक्तुडु भद्राचल राम - दासुडन्नदि अन्नदि ॥श्री॥

कीर्तना-5

रागमु - वरालि - आदितालमु

अदिगो भद्राद्री - गौतमि

इदिगो चूडडि

मुदमुतो सीता मुदित लक्ष्मणुलु

कदसि कोलुवगा कलडदे रघुपति

॥इदिगो॥

चारु स्वर्ण प्राकार गोपुर

द्वारमुलतो सुंदरमै युंडेडि

॥इदिगो ॥

अनुपमानमै यतिसुंदरमै

तनरु चक्रमदि धग धग मेरसेडि

॥इदिगो॥

कलियुगमंदुन निल वैकुंठमु

नलरुचु नुन्नदि नयमुग प्रोक्कुडि

॥इदिगो॥

पोन्नल पोगडल पूपोदरिंङ्लतो

चेन्नु मीरगनु चेलगुचुन्नदि

॥इदिगो॥

श्रीकरमुग श्री रामदासुनि

ब्राकटमुग ब्रोचे प्रभुवासमु

॥इदिगो॥

कीर्तना-6

रागमु - नादनामक्रिय - एकताल

कोदंडराम कोदंडराम

कोदंड मां पाहि कोदंडराम

नीदंड नाकु नीवेदु बोकु

वादेल नीकु वलदु पराकु

॥कोदंड॥

श्रीराम मम्मु जेपट्टुकोम्मु

आदुको रम्मु आरोग्य मिम्मु

॥कोदंड॥

जय रघुवीर जगदेक शूर	
भयविनिवार भक्तमंदार	॥कोदंड॥
मणिमय भूष मंजुलभाष	
रणविजय घोष रमणीयवेष	॥कोदंड॥
एल रावय्य ये मटिनय्य	
पालिपवय्य प्रैदि गनवय्य	॥कोदंड॥
तल्लियु नीवे तंडियु नीवे	
दातयु नीवे दैवमु नीवे	॥कोदंड॥
सरसिजनेत्र सौंदर्यगात्र	
परमपवित्र भव्यचरित्र	॥कोदंड॥
ये बुद्धि वीडु येरुगनी वाडु	
पापडु वीडु बडालियुन्नाडु	॥कोदंड॥
पापनि लेपु बधल मान्नि	
यापद बापि यटु प्रीति जूपु	॥कोदंड॥
नम्मिन चित्र वाडितडन्न	
मम्मलुगन्न मायन्नवन्न	॥कोदंड॥
लेरु मीसाटी एवरु मीपाटि	
रारु मीसाटि राजुलमेटि	॥कोदंड॥
दशरथ बाल दासानुकूल	
दशमुखकाल धरणीशपाल	॥कोदंड॥
मारुतभीम माल्याभिराम	
कल्याणनाम कारुण्यधाम	॥कोदंड॥
मंजुलभाष मणिमयभूष	
कुंजरपोष कुवलयवेष	॥कोदंड॥
पुट्टिप नीवे पोषिप नीवे	
फलमिय्य नीवे भग्यमु नीवे	॥कोदंड॥

शरणत्र चोट श्रमसेयुमाट	
बिरुदु नीदैत येरिगिन माट	॥कोदंड॥
मुरलीविलोल मुनिजनपाल	
मृदुवनमाल मोहनसील	॥कोदंड॥
रावय्य वीनिरक्षितुगानि	
सेवजेनितिनि स्वामि नीवनि	॥कोदंड॥
रावणभंग रमणीयापांग	
पावनी तरंग पादाब्जभंगंग	॥कोदंड॥
मंदार हार मन्मधाकार	
मंदरोद्धार मौक्तिकहार	॥कोदंड॥
वंदनमय्य वादेलनय्य	
दंडनसेयदगदु मीकय्य	॥कोदंड॥
श्री विजयराम श्री तुलसीदाम	
पावन नाम भद्राद्रिधाम	॥कोदंड॥
लालितहास लक्ष्मीविला	
पालितरामदास भाद्राद्रिवास	॥कोदंड॥

कीर्तना-7

रागमु - नादनामक्रिय - आदितालमु

पोयेटप्पुडु वेंटरादु ओक पुच्चिन वक्कैन	
वेय्यारुलु दाकोनियु नार्थुल कियलेनि लोभुल कय्यय्यो	॥पो॥
इच्चिनमात्र बिच्चुनु दैवमु हेच्चडिगिन रादु	
वच्चेटप्पुडु वेंट नेमयिन देच्चुक रालेदु	॥पो॥
हेच्चुग निदि तेलियनि पामरलु दुरीहनु तगुलुकोनि	
इच्चह नार्जिचिन धन मेच्चटि केत्तुकपोय्ये रय्यय्यो	॥पो॥

तमरक्षणकै मूल मूललनु धनमुलु दाचेरु
 तनुवुलु मलभांडमुलस्थिरामनि तलचि कानलेरु ॥पो॥
 तलतुरु दारलु पशुपुच्चादुलु तमवनि भ्रमसेरु
 तनवारेकड तानेकडनो तनुवु विडिचि ई जीवुडोटिंगा ॥पो॥
 इरुवुग दोलिजन्मबुल पेदल किय्यनि दोषमुन
 दिरिपेमु लेत्तेडिवारिनि गाचियु देलियक युन्नारु ॥पो॥
 परुलकु बलिभिक्षबुलु पेदुनि परमलोभुलिलनु
 धरलो वेकट विठलुनि दलपक धन मदाधतनु
 दगिलि ई जीवुडु ॥पो॥

कीर्तना-8

रागमु - नादनामक्रिय - चापुतालमु

तक्कुवेमि मनकू रामुंडोक्कडुडुवरकू
 प्रक्कतोडुगा - भगवतुडु मुनुसं चक्रधारियै - चेतैयुडग ॥तक्कु॥
 मुच्चुसोमकुनि - मुनु चपिन या
 मत्स्यमूर्ति मन - पक्षमुनुडग
 सुरलकोरकु मं - दरगिरि मोचिन
 कूर्मावतारुनि - कृपमनकुंडग ॥तक्कु॥
 दुरात्मुडौ हिरण्याक्षुडु- द्रुचिन
 वराहमूर्ति मन - वाडैयुडग ॥तक्कु॥
 हिरण्यकशिपुनि - निरुचेक्कलुगा
 बरचिन नरहरि - प्रक्कने युंडग ॥तक्कु॥
 भूमि स्वर्गमुनु - पौदुग गोलिचिन
 वामनुडु मन - वाडै युंडग ॥तक्कु॥
 धरलो क्षत्रियु - लनु दंडिचिन
 परशुरामुनि दय मन कुंडग ॥तक्कु॥

दशग्रीवुमुनु - दंडिचिन या	
दशरथ रामुनि - दयमनकुंडग	॥तक्कु॥
इललो यदुकुल - मं दुदइंचिन	
बलरामुडु मन - बलिमै युंडग	॥तक्कु॥
दुष्टकंसुनि - द्दुचिनट्टि श्री	
कृष्णुडु मनपै - गृपतो नुंडग	॥तक्कु॥
कलियुगांतमुन कलिगिन दैवमु	
कल्किमूर्ति ममु - गाचुचु नुंडग	॥तक्कु॥
नारायणदासुल गाचिन श्रीमन्	
नारायणु नेर नम्मियुंडग	॥तक्कु॥
रामदासु निल रक्षिंचेदननि	
प्रेमतो पलिकिन प्रभुविट नुंडग	॥तक्कु॥

कीर्तना-9

रागमु - नादनामक्रिय - आदितालमु

ऐ तीरुग ननु दयजूचेदवो - इन वंशोत्तम रामा	
ना तरमा भवसागरमीदनु - नलिनदलेक्षणरामा	॥ए॥
श्री रंघुनंदन सीता रमणा - श्रितजन पोषक रामा	
कारुण्यालय भक्त वरद - निनु गन्नदि कानुपु रामा	॥ए॥
मुरिपेमुतो नास्वामिविनीवनि - मुंदुग देल्पितिरामा	
मरुवक इक नभिमान मुंचुनी - मरुणु जोच्चितिनि रामा	॥ए॥
क्रूर कर्ममुलु नेरक जेसिति - नेरमुलेंचकु रामा	
दारिद्र्यमु परिहारमु सेयवे - दैवशिखामणि रामा	॥ए॥
गुरुडवु ना मदि दैवमु नीवनु - गुरु शास्त्रंबुलु रामा	
गुरु दैवमनि एरुगक तिरिगेडु - क्रुरुडनैतिनि रामा	॥ए॥

निंडिती नी वखिलांडकोटि - ब्रह्मांडमुलंधुन रामा
 निंडुग मदी नी नाममु दलचिन - नित्यानंदमु रामा ॥ए॥
 वासव कमल भवमर बंदित - वारिधि बंधन रादा
 भासुर वर सदगुणमुलु - गल्लिन भद्रद्रिश्वर रामा ॥ए॥
 वासवनुत रामदास पोषका - बंदन मयोद्ध रामा
 दासार्चित मा कभयमोसंगवे - दाशरथी रघुरामा ॥ए॥

कीर्तना-10

रागमु - तोडि - आटतालमु

राम दैव शिखामणी सुर
 राज महोज्ज्वल भूमणी
 तामर साक्ष सुधीमणी भव्य
 तारक भक्त चिन्तामणी ॥रा॥
 नाडमिमु वेडुकोटिगा सर
 णागत बिरुदनि विटिगा
 वेडुकै मिमु पोडगाटिगा ननु
 दिगविडनाडवहंतिगा ॥रा॥
 चिंत सेयग नेमिलेदुगा मुंदु
 जेसिनगति दप्प बोदुगा
 इंतकु मिक्किलि राबोदुगा ने
 नितरुल गोलिचेदि लेदुगा ॥रा॥
 तम्मुडु नीवोक्क जंटनु राम
 दासुनि रक्षिंचुटनु
 सम्पति नुंडु माइंटनु भद्रा
 चलवास नी बंटु बंटनु ॥रा॥

कीर्तना-11

यमुना कल्यानि राग - त्रिपुट ताल

पः दीनदयालो दीनदयालो	
दीनदयालो परदेव दयालो	॥दीन॥
चः कनकांबर धर धनश्याम दयालो	
सनकादि मुनिजन विनुत दयालो	॥दीन॥
शरधि बंधन रामचन्द्र दयालो	
वरदामर बृन्दानन्द दयालो	॥दीन॥
नारदमुनि देवनांध दयालो	
सारसाक्ष रघुनाथ दयालो	॥दीन॥
दशरथसुत लोकाधार दयालो	
पशुपतिचाप त्रुटित दयालो	॥दीन॥
आगम रक्षित अमित दयालो	
भोगिशयन परमपुरुष दयालो	॥दीन॥
वर भद्राद्रि निवास दयालो	
अर्चित श्रीराम दास दयालो	॥दीन॥

कीर्तना-12

रागमु - यमुनाकल्याणि - आदितालमु

गरुडगमन रारा ननु नी करुण नेलुकोरा	
परमपुरुष येवेरपु लेक नी	
मरुगू जोच्चित्तिनि अरमरसेयकु	॥गरुड॥
पिलुवगाने रम्मि यभयमु तलपगाने इम्पी	
कलिमि बलिमि ना किललो नीवनि	

पलुवरिचितिनि नलुवनुगत्रय ॥ गरुड ॥
 पालकडलिशयना दशरथ बाल जलजनयना
 पाल मुंचु ननु नीटमुंचु नी
 पालबडिति निक जालमुसेयक ॥ गरुड ॥
 एलरावु स्वामी ननु निपु डेलुको व देमी
 येलुवाड वनि चाल नम्मितिनि
 केल रावु करुणालवाल हरि ॥ गरुड ॥
 इंत पंतमेला भाद्रगिरीश वर कृपाला
 चिंतलणाचि श्रीरामदासुनि
 अंतरंगपतिवै रक्षिपुमु ॥ गरुड ॥

कीर्तना-13

रागमु - नादनामक्रिय - आदितालमु

ऐमिर रामा - नावल्ल नेरमेमिरा रामा
 ऐमिरराम ई कष्टमु - नीमहिमो ना प्रारब्धमो ॥
 कुंडलि शयन वे - दंड रक्षका
 खंडतेज ना - यंडनुंडवे ॥ ए ॥
 पंकजलोचन - शंकरनुत ना
 संकट मान्यवे - पौकमुतोनु ॥ ए ॥
 मंदरधर नी - सुंदर पदमुल
 निदिरेश कनु - गोंदु जूपवे ॥ ए ॥
 दिनमोक एडुग - घनमुग गडिपिति
 तनयुनि मीदनु - दयलेदययो ॥ ए ॥
 सदय हृदय नी - मुदु पदमुलु ना
 हृदयकमलमुन - वदलक निल्पपिति ॥ ए ॥

रामराम भ - द्राचल सीता

रामादासुडनु - प्रेमतो नेलवे

॥ए॥

कीर्तना-14

रागमु - नाटरंजनि - अटतालमु

ऐडनुन्नाडो नापालि रामुडेडनुन्नाडो

नापालि देवुडेडनुन्नाडो

एडनुन्नाडो गानी जाड देलियरादु

नाडू गजंद्रुनि कीडु बापिन तडि

॥एड॥

द्रौणिबाणज्वाल दाकिन बालुनिकि

ब्राणमिच्चिन जगत्प्राण रक्षकुडु

पांचालिसभलोन भंग मोदिन नाडु

वंचन लेकनु वलुवलिच्चिन तडि

॥एड॥

दूर्वासुडु ग्रमुन धर्मसुतुनीजूड

निर्वीहिचिन नवनीत चोरकुडु

॥एड॥

अक्षयमुग भद्राचल मंदुन

साक्षात्करिचिन जगदेक वीरुडु

॥एड॥

कीर्तना-15

रागमु - असावेरि - त्रिपुट तालाम्

प : उन्नाडो लेडो भद्राद्रियंदु

॥उन्नाडो॥

च : उन्नाडो लेडो यापन्न रक्षकुडु

ऐन्नल्लु वेडिन कनुल कणपडडु

॥उन्नाडो॥

ननुगन्न तडि ना पेन्निधानमु

विन्नपमु विनि ता नेन्नडु राडाये

॥उन्नाडो॥

आकोनि नेनिपुडु चेकोनि वेडिते

राकुत्रा डय्याय्यो काकुत्स तिलकुडु
वाटमुग भद्राचल रामदासुतो
माटलाडुटकु नाटक धरुडु

॥उन्नाडो॥

॥उन्नाडो॥

कीर्तना-16

16. असावेरि रागा - आदिताल

अब्बब्ब देब्बलकु नोर्वलेनुरा

जब्बु सेयकुरा तब्बिब्बायनुरा

अट्टे निन्न पूजिचिन चेतुल निदुगो

कट्टे बेट्टि कोट्टिरेट्टु तालुदुनय्य

रट्टु तीचीवेल गट्टिगा एणुननु

चेट्टु बट्टे लुको पट्टा भिराम

शरणागत त्राण बिरुदाकितुडवुगाव

शरधि बन्धिचिन शौर्य मेमायरा

परंधाम नीपादमुलान विनरा

परुलकोक्क कासु ने निव्वलेदुरा

भद्राद्रि श्रीराम नी नाम मेपुडु

प्रेमतो भजियिंचु राम दासुनेतु

॥अब्बब्बा ॥

॥अब्ब॥

॥अब्ब॥

॥अब्बा॥

॥अब्बा॥

॥अब्बा॥

कीर्तना-17

बिलहरि राग - त्रिपुट ताल

रक्षिंच दोरवनि नम्मिति ननु

शिक्षिंपग तप्पेमि चेसितिनि

रक्षिंप मीकंटे रक्षकुलेव रुन्नारु

दाक्षिण्य मिंतैन तलपुन नुंचवु

॥रक्षिंचे॥

॥रक्षिंचे ॥

नी प्रापू नेर नम्मियुटिनि ननु
 कापाडु बिरुदु नीदुटिनि रामा ननु
 चेपट्टि विडनाड चेल्लदु यिक नाकु
 दापुन नुन्डेडि दैवमु साक्षिग
 एंतो वेडिन येल पल्कवु ने
 नेंत द्रोहिनो दय जूडवु रामा
 एतेसि वारल नेलेटि कर्तवु
 अन्तकन्तकु नापै दरमर चैसेवु
 भद्राद्रिवास नीबंटुन नितर
 पापमु लेदु ना वेटनु रामा
 अद्रिज सन्नत यमरादि वन्दित
 भद्रेभ परद ना पालिटि दैवमु

॥रक्षिंचे॥

॥रक्षिंचे ॥

॥रक्षिंचे ॥

कीर्तना-18

शहन राग - त्रिपुट ताल

राम नी दय रादुगा पतित पावन
 नाममे नी बिरुदूगा श्री रामा
 सामज वरदा निन्नेमनि दुरुदु
 एमि यदुष्टमो एत बेडिन रावु
 ईवु लडुग जालगा श्रीपाद
 सेव माकु पदिवेलुगा राम
 भाव जनक नी भावमु तेलिसियु
 नीवु दैव मनुचु ने नम्मि युन्नानु
 नीके मरुलु कोन्टिगा ने नितरुलकु
 लोनुगाक युन्टिगा रामा

॥राम॥

॥राम॥

॥राम॥

आकोन्नवाडनै यनवलसि यन्टि गानि
 नीकु दय राकुन्ना ने नेमिसेयुवाड ॥राम॥
 प्रेम निब्बरमायेगा भद्राचल
 धामायनि इदे मायेगा रामा
 भूमिज नायक ना स्वामि नीवनुचु
 कामिन्चि सेविन्च राम दासुनिब्रोव ॥राम॥

कीर्तना-19

नीलांबरि राग - आदिताल

पः राम राम भद्राचल रामा रार राम राम ॥राम॥
 चः राम रारा नी मोमिपुडे - प्रेम तीर चूतुगानि
 तामसमु वलदु राम - स्वामि तालजाल निकनु ॥राम॥
 ऐन्नडु ने निन्नु नम्मि - युन्न बाड ननि येचि
 कन्नु लेत्ति चूचि नन्नु - मन्ननते ब्रोव रादा ॥राम॥
 माटि माटिकि नी तोटि - साटि वेल्लुपुलु लेरनि
 चाटुचुन्न नन्नु नीवे - पाटलु पेटट नीटगू नटरा ॥राम॥
 भद्रगिरि रामदास पालकुडवै नी वेल
 छिद्रमुलेल्ल तेलगिचि भद्रमुग नन्नलवेल ॥राम॥

कीर्तना-20

मध्यमावति राग - आदिताल

ओ रघुवीरा यनि ने पिलिचिन
 नो हो यनरादा राम
 सारेकु वेसरि नामदि यन्यमु
 चेरदु येरा धीरा रामा ॥ओ रघु॥

नीट चिक्कि करि मातिकि वे सरि
 नाटक धर नी पाटलु पाडग
 मेटि मकरि तल मीटि काचु दय
 येटिकि नापै नेटिकि रादो ॥ओ रघु॥
 मुनु सभनु नापन्नत वेडुचु
 निनु कृष्ण यनि एन्नग द्रौपदि
 केन्नो वलुवलिडि मन्नन ब्रोचिन
 वेनुड नामोर विटिवो लेदो ॥ओ रघु॥
 बन्दु नैति ननि युन्टे पराकृताँन
 नुन्टिवि मुक्कटि विनुत ना
 जन्ट बायकनु वेन्ट नुण्डुमनि
 वेडिति भद्राचल वासा ॥ओ रघु॥

कीर्तना-21

राग - कल्याणि - चापु तालमु

इन्नि गलिग मीरूरकुन्न नेनेवरिवाडनौदु रामा
 कन्नतडिवले रक्षिचुटकुनु करुणयेलरादु रामा ॥इन्नि॥
 अक्षय मिय्यग दलचिन श्री महालक्ष्मीदेवी लेदा रामा
 रक्षिपग नेचिन भूदेवियु रन्त गर्भ गादा रामा ॥इन्नि॥
 पक्षपात मेडलिचिन जातिलो बरुसवेदिलेदा रामा
 ईक्षणमुन दय गलिगिन अनंत धनमुन्नदि कादा रामा ॥इन्नि॥
 कनुगोनि निर्हेतुक कृप जूचिन कल्प तरुवुलेदा रामा
 मनवाडनि नेनरूचिन जिंतामणि युन्नदि कादा रामा ॥इन्नि॥
 पेनुबडु वेतदीर्पनु शरणागत बिरुदु नीदे कादा रामा
 वनज भवांडमु लेलु दोरलु देवरवारले गादा रामा ॥इन्नि॥
 करि प्रह्लाद विभीषणादुलनु गाचितिवनि विटि रामा

हरसुर ब्रह्मादुल कंटेनु निनु अधिकुर्वनि यंति रामा ॥इत्रि॥
 सिरिनायक नी मरुगु जोच्चितिनि शरणंबनि यंति रामा
 करुणतो भद्राचल रामदासुनि काववे यनि यंति ॥इत्रि॥

कीर्तना-22

रागमु - आनंद भैरवि - आदितालमु

रामुनिवारमु - माकेमि विचारमु
 स्वामि नीदे भारमु - दाशरथे नीवाधारमु ॥राम॥
 तेलिसि तेलियनेरमु - मा देवुनिदे युपकारमु
 तलंचिन शरीरमु मदि पुलकांकुर पूरमु ॥राम॥
 घोरांधकारमु - संसारमे निस्सारमु
 श्रीरामुल यवतारामु - मदि जितंचुटे व्यापारमु ॥राम॥
 येतैतो विस्तारमु - आ वितल योय्यारमु
 येतों श्रृंगारमु - मा सीतेशुनि यवतारमु ॥राम॥
 इतरुल सेव कोर्वमु - रघु
 पतिने - नम्मिनारमु
 अतिराजसुल जेरमु - मा रामुनि दासुलैनामु ॥राम॥

कीर्तना-22

पूरी कलयानि राग - झंपताल

ओ राम नी नाम मेमि रुचिरा
 श्री राम नी नाम मेमि रुचिरा ॥ओ राम॥
 करि राज प्रह्लाद धरणि विभीषणुल
 गाचिन नी नाम मेमि रुचिरा ॥ओ राम॥
 कदली कर्जूरदि फलमुल कधिकमौ

कम्पन नी नाम मेमि रुचिरा	॥ओ राम॥
नव रसमुल कन्न नव नीत मुल कन्टे	॥ओ राम॥
अधिकमौ नी नाम मेमि रुचिरा	॥ओ राम॥
पनस जम्बू द्राक्ष फलरसमुल कन्टे	॥ओ राम॥
अधिकमौ नी नाम मेमि रुचिरा	॥ओ राम॥
अंजन तनय हुत्कमलम्बुनन्दु	॥ओ राम॥
रन्जिललु नी नाम मेमि रुचिरा	॥ओ राम॥
श्री सदा शिवुडु ता नेवेले भजियिन्चु	॥ओ राम॥
शुभरूप नी नाम मेमि रुचिरा	॥ओ राम॥
सारमु लेनि संसार तरणमुनकु	॥ओ राम॥
तारकमु नी नाम मेमि रुचिरा	॥ओ राम॥
शरणन्न जनुलनु सरगुन रक्षिन्चु	॥ओ राम॥
बिरुद्रु गल्गिन नाम मेमि रुचिरा	॥ओ राम॥
तुम्बुर नारदुलु डम्ब मीरग	॥ओ राम॥
गानम्बु चेसेडि नाम मेमि रुचिरा	॥ओ राम॥
अरय भद्राचल श्रीराम दासुनि	॥ओ राम॥
एलिन नी नाम मेमि रुचिरा	॥ओ राम॥

कीर्तना-24

यदुकुल कांभोजि राग - आदि ताल

रामुनिवार मैनामु इतरार्युल गणन सेयमु मेमु	॥रामुनि॥
आ महामहुडु सहायुडै विभव मुगा मम्मु चेपट्ट	॥रामुनि॥
यम किंकरुल जकिंचेदमुपूनि यमुनि नैन धिक्करिंचेदमु	
अमरेन्द्र विभवमु अदि एत मात्रमु	
कमलजु नैन लक्ष्यमु सेयकुन्नामु	॥रामुनि॥

ग्रह गतलकु वेरुव बोमु माकु
 गलदु दैवानुग्रह बलमु इह परमुलकु माकिक नेवरड्डमु महि
 राम ब्रह्म मन्त्रमु पूनि युन्नामु ॥रामुनि॥
 रामुडु त्रिभुवन देव देवुडु
 राम तीर्थाल दैवल रायडु
 रामदासुल नेल्ल शुभदायियै चाल
 ब्रोचि प्रभुडै विभवमुगा रक्षिंचुनु ॥रामुनि॥

कीर्तना-25

रागमु - सावेरि - आत्तालामु

दिनमे सुदिनमु - सीताराम
 स्मरणमे पावनमु
 प्रीतिनैन ब्राण - भीतिनैन गलिमि
 चेतनैन मि - म्मेतीरु दलचिन ॥दिनमे॥
 अर्थापेक्षनु दिनमु - व्यर्थमु गांकुड
 सार्थकमुग मिम्मु - प्रार्थन चेसिन आ ॥दिनमे॥
 निरतमु मेरुगुंबं - गरु पुष्पमुल रघु
 वरुनि पदम्मुल न - मर बूजिचिन आ ॥दिनमे॥
 मृदंग तालमु तं - बुर श्ति गूर्चि
 मृदु रागमुल कीर्तन - पाडिन विन्न आ ॥दिनमे॥
 धनमैन भक्तिचे बेनगोनि येवेल
 मुमुन श्रीरा - मुनि जित्तिचिन आ ॥दिनमे॥
 भक्तुलतो ननु - रक्तिनि गुडुक
 भक्तिमीरग भक्त - वत्सलु बोगडगा ॥दिनमे॥
 दीन शरण्य म - हानुभाव यो

गानलोल ननु - गरुणिपुमनि कोलुचु आ ॥दिनमे॥
 वासिग श्रीहरि - दासुल गूडुकोनि
 वासुदेव वांचतोनु पाडेडि आ ॥दिनमे॥
 अक्करतोड भद्राचनमुन नुन्र
 चक्कनि सीतारामुल जूचिन आ ॥दिनमे॥

कीर्तना-26

रागमु - यदुकुल कांभोजि - आदितालमु

पाहिमां श्रीरामायंटे पलुकवैतिवी - नी
 स्नेह मेडिदिनि चेप्प - नोहोहोहो हो हो हो हो
 इब्बदि नोदि याकरि - बोब्बलु वेडिनंतलोने
 गोब्बुन गाचितिवनि - जब्बु सेयक येतो
 निब्बरमुतोने नीकु - कब्बमिच्चि वेडकोत्र
 तब्बिब्बु चेसेदवु राम - अब्ब ब्ब ब्ब ब्ब ब्ब ॥पहि॥
 सन्नुतिंचुवारिनेल्ल - मुनुदयते बोचितिवनि
 पन्नगशायि विनि ने विन्नविंचितिनि रामा
 विन्नपभु मुनक येतो कन्नड सेसेदवु राम
 येन्नटिकि नम्मरादु - रन्न न्न न्न न्न न्न न्न ॥पाहि॥
 चय्यन भद्राचल निलय - स्वामिवनि नम्मि नेनु
 वेय्यारु विधमुल राम विनुति - चेय सागिति
 इय्येडनु रामदासुनि - कुय्यानिंचि ब्रोवकुन्न - नी
 योय्यार मेमनवय्यु - न य्य् य्य य्य य्य य्य य्ययो ॥पाहि॥

कीर्तना-27

रागमु - कापी - आदितालमु

चरणमुले नम्मिति - नीदिव्य - चरणमुले नम्मिति

वारधिमट्टिन - वरभद्राचल - वरदा वरदा वरदा नीदिव्य ॥

आदिशेष नन्नरमर सेयकु

मय्या अय्या अय्या नी दिव्य ॥चरण॥

वनमुन रातिनि वनितंग जेसिन

चरणमु शरणमु चरणमु नी दिव्य ॥चरण॥

पादारविदमे - याधारमनि नेनु

पट्टिति पट्टिति पट्टिति नी दिव्य ॥चरण॥

वेय्यारु विधमुल - कुय्यालिचि वेग रा

वय्या अय्या नी दिव्य ॥चरण॥

बागुग नन्नेलु - भद्राचल राम

दासुड दासुड दासुड नी दिव्य ॥चरण॥

कीर्तना-28

रागमु मध्यमावति - अटतालमु

रामा ननु ब्रोवग रादा - ननुगन्न सीता

भामामणि कैन जालिलेदा - नामीद श्री नीकु

रामय्या नीकिदि मर्यादा - रक्षिंचे भार

मे मीकु लेदा श्री भद्राचल

धामा सुतैन नेनरु - तलपुन प्रेमनुंचरादा नातो वादा ॥रा॥

नीलोन्न जगमुलंडुगाक - नीवु

लीलतो जगमुलो वुंदुवुगाक -

नेलागु तालुट्टु नेदांक नन्नु ब्रोववु

ईलागुन नुंडुट पराका - एतो वेदिति ॥रा॥

ई नाटिकेंतो सुलभमुन - नीवनु पेन्न

धानमु दोरकेनु माकु - चेसिन पुन्य

माना (?) लाकनुनाना - परदैवालनु प्रोक्केदना
 बरुवैनाना - नीवाडनु गाना श्री ॥रामा॥
 ई समयमुन रामदास - पोषक चिट्ठि
 लासा भद्राचलवास - तेलिसि कृप
 जेसि रक्षिंप ब्रयासा श्री रामा
 गासि मान्नि ब्रोवकुंडुटिदि मेला श्री ॥रामा॥

कीर्तना-27

सावेरि राग - आदि ताल

सीता रामस्वामि ने चेसिन नेरम्बेमि ॥सीता॥
 ख्यातिग नीपद पन्कजमुलु ने
 प्रीतिग तलुपक भेद मेचितिना ॥सीता॥
 रंगुग ना पदिवेल्लकु - रत्नपुटुंगरमुलु निन्नडिगितिना
 संगति बंगरु शालुव पागा - लंगील नडिकटलडिगितिना
 चेगटि भूसुर पुंगवु लेन्नग - चेवुलकु चौकटलडिगितिना
 पोगुचु मुव्वलु मत्यपु सरमुलु - बागुग निम्मनि यडिगितिना ॥सीता॥
 प्रेमतो नव रत्नम्बुलु दापिन - हेम किरीटबडिगितिना
 कोमलमगु नी मेडलो पुष्पु - धामम्बुल ने नडिगितिना
 मोमाटमु पड कुंडग नीवगु - मुरुगुलु गोलुसुलु अडिगितिना
 कमलेक्षण मिमु सेविंचुटकै - धनमुग रम्मनि पिलिचिति गानि ॥सीता॥
 तरसुग नी पादम्बुल नमरिन - सरि गज्जेलनु अडिगितिना
 करुणारस मुप्पोग मी गज - तुरगमु लिम्मनियडिगितिना
 परमात्म नी बंगरु शालुव - पै गप्पग ने नडिगितिना
 स्मर सुंदर सुरवर संरक्षक - वरमिम्मनि निन्नडिगितिना ॥सीता॥
 प्रशस्त भद्राद्रीशुडवनि निनु - प्रभुत्व मिम्मनि यडिगितिना

दशरथसुत नी चेन धरिचिन - दान कंकणम्मडिगितिना
 विशदमुगनु नी मेलिमि मोलनूल - वेडुकतो ने नडिगितिना
 येदुमु भूमिनि कुच्चल नेलकु - नेक्कुवगा निन्नडिगितिना ॥सीता॥

कीर्तना-30

रागमु - सौराष्ट्रमु - आदितालमु

करुणिंचु दैवललामा - अधे
 परमपावन नाम पट्टाभिराम ॥करु॥
 अन्नवस्त्रमु लिच्चुमनुचु - दोर
 लन्नारु मनचेदमनुचु - आयु
 रन्न प्रयच्छति यनुचु - नूर
 कुन्नानु नीवे माकुन्नावनुचु ॥करु॥
 मरि इंतकालमुदनुक - निन्नु
 मरिचितिननि तप्पुदलचक - नन्नु
 दरिजेर्चुडनि वेडितिनि - मीदि
 शरणागतत्रण - बिरुदुदिगनुक
 परुल गोलुचुट कन्न - इल भद्र
 गिरिराधवुल वेडुकोन्न - निह
 परमुलुकु दारियनि विटिने
 दरहासमुख रामदास पोषा ॥करु॥

कीर्तना-31

आनन्द भैरविराग - आदिताल

पः पलुके बंगार मायेना कोदण्डपाणि ॥पलुके॥
 चः पलुके बंगार माये पिलचिन पलुकवेमि

कललो नी नाम स्मरण मरुव चक्कनि तंडि ॥पलुके॥
 इरवुग इसुकलो न पोरलिन युडुत भक्तिकि
 करुणिंच ब्रोचितिवनि नेर नम्मितिनि तण्डि ॥पलुके॥
 राति नातिग जेसि भूतलमन्दुन प्रख्याति
 जेन्दितिवनि प्रीतितो नम्मिति तण्डि ॥पलुके॥
 एत वेडिननु नीकु सुतैन दयरादु
 पंतमु चेय ने नेतवाडनु तण्डि ॥पलुके॥
 शरणागत त्राण बिरुदाकितुडवु गावा
 करुणिंच भद्राचल वर राम दास पोष ॥पलुके॥

कीर्तना-32

राग - पुन्नाग वरालि - आदितालमु

एल दयरादो - रामय्या नी - केल दयरादो रामय्या
 श्रील मेलुकै पाटुबडितिननि
 एल ई अभांडमु चालु जालु निक ॥ए॥
 ब्रह्म गूर्चे गदे - अहो पर ब्रह्म कावगदे रामा
 ब्रह्म जनक - भव - ब्रह्मेद्रादुलु
 ब्रह्मानंदम - पालैनारट ॥ए॥
 पापमुलचेत - रामय्य - ने नोपगलेनु गदे रामा
 श्रीपती ये प्रापु लेकनु मी
 प्रापे कोरिति - भक्त पापहरण हरि ॥ए॥
 तलपगाजाल - नानंद बाष्पमुलूरेगादा रामा
 नील नीरदनिभ कोमल रूप भद्र
 शौलवास रामदासुनि नेलग ॥ए॥

कीर्तना-33

रागमु - कापि - चापुतालमु

दशरथराम गोविंदा - मम्मु

दयजूड पाहि मुकुंदा

॥दशरथ॥

दशमुख संहार - धरणिजपति राम

शशिधर पूजित - शंखचक्रधर

॥दश॥

मीपादमुले गतिमाकु - म

मम्मेलुको स्वामी पराकु

मापाल गलिगिन - श्रीपति यिप्रोददु

कापाडि रक्षिंचु कनकांबरधर

॥दश॥

नारायण वासुदेवा - निव्रु

नम्मिति महानुभावा

गरुडगमन हरि - गजराज रक्षक

परम पुरुष भक्त - पापसंहरणा

॥दश॥

धरनु तारक राम मंत्र - राम

दासुल केल्ल स्वतंत्रमु

इरवुग गृपनेलु - मिपुडु भद्राद्रिनि

स्थिरमुग नेलकोन्न सीतामनोहर

॥दश॥

कीर्तना-34

राग - कांभोजि - आदितालमु

इक्ष्वाकु, कुलतिलक इकनैन बलुकवे रामचन्द्रा - नव्रु

रक्षिंप कुत्रनु रक्षकु लेवरिक रामचन्द्रा ॥इ॥

चुट्ट प्राकारमुलु सोंपुग चेइस्ति - रामचन्द्रा - आ

प्राकारनिकि बट्टे पदिवेल वरहालु रामचन्द्रा ॥इ॥

गोपुर मंटपाल कुडुरुग गट्टिस्ति - रामचन्द्रा - ननु
 ग्रोत्तग जूडक - इत्तरि ब्रोवुमु - रामचन्द्रा ॥३॥
 भरतुनकु जेयिस्ति पच्चलपतकमु - रामचन्द्रा
 पतकानिकि बट्टे पदिवेल वरहालु - रामचन्द्रा ॥३॥
 शत्रुघ्ननकु नेनु जेयिस्ति मोलत्राडु - रामचन्द्रा
 मोलब्राटिकि बट्टे मोहिरीलु पदिवेलु - रामचन्द्रा ॥३॥
 लक्षणुनकु चेइस्ति मुत्यालपतकमु रामचन्द्रा - आ
 पतकानिकि बट्टे पदिवेल वरहालु रामचन्द्रा ॥३॥
 सीतम्मकु जेइस्ति चिंताकु पतकमु रामचन्द्रा - आ
 पतकानिकि बट्टे पदिवेल वरहालु रामचन्द्रा ॥३॥
 वाहनमुलु मीकु वरुसतो जेयिस्ति रामचन्द्रा - जग
 न्मोहन संकेल्लु वेसिरि काल्लकु - रामचन्द्रा ॥३॥
 कलिकितुराडु नीकु पोलुपुग जेयिस्ति - रामचन्द्रा
 नीवु कुलकुचु दिरिगेद - वेवरब्ब सोम्पनि रामचन्द्रा ॥३॥
 मीतडि दशरथ महाराजू पेट्टेना रामचन्द्रा - लेक
 मीमाम जनक महाराजु पंपेना रामचन्द्रा ॥३॥
 अब्ब तिड्डितिननि यायास पडवडु रामचन्द्रा - ई
 देब्बल कोर्वक अब्ब तिड्डितिनय्या रामचन्द्रा ॥३॥
 सर्कारु पैकमु तृणमुग नेंचुमी रामचन्द्रा - ई
 देप्पल कोर्वनु अप्पु दीर्चुमय्या रामचन्द्रा ॥३॥
 ऐटिकि जल्लिन नील्लाए ना ब्रतुकु रामचन्द्रा - नेनु
 अधमुलंधरिकंटे अन्यायमैतिनि रामचन्द्रा ॥३॥
 कौसल्या पुत्रुडु दशरथ तनयुडु श्रीरामचन्द्रा - कावु
 क्षेममुग भद्राद्रिलो नेलकोत्र - श्रीरामचन्द्रा ॥३॥
 भक्तुलंदरिनि बरिपालिंचेडि श्री रामचन्द्रा - नीवु
 क्षेममुग श्रीरामदासुनि नेलुमु - रामाचन्द्रा ॥३॥

कीर्तना-35

मध्यमावति राग - त्रिपुत ताल

प : निनु पोनिच्चेदना सीताराम
 निनु पोनिच्चेदना सीताराम ।।निनु।।
 अ.प : निनु बोनिच्चेदना ननु रक्षिपक
 एमैन गानि ना कनुलान श्री राम ।।निनु।।
 रट्टु सेसेद निनु अरिकट्टुदु निक मोर
 पेट्टुकोरा दिक्कु गलिगिते राम
 गट्टिग नीपद कमलमु लेप्पुडु पट्टि
 ना मदिलो गट्टि युन्दनु श्रीराम ।।निनु।।
 पडि पडि मी वेट पडि तिरुग नेतो
 जडियनु नीवेंद जरिगेदवुरा राम
 तडयक नी तल्लि तण्डुलु वच्चिनगानि
 विडिचि पेट्टुनि नी कोडुकुनुरा श्री रामा ।।निनु।।
 मा वाडनि मोगमोटमु लेक ने
 सेव जेसि रव्व सेयुदरा राम
 नीवु भद्राचल निलयुडवै ननु
 काववय्या रामदास पोषक श्रीरामा ।।निनु।।

कीर्तना-36

रागमु - गध्यमावति - आटतालमु

बिडियमेल निक मोक्षमिच्चि नीवडुगु दाटिपोरा
 तडवायेनु ने नोर्वलेनु दोर - तनमु दाचुकोरा रामा ।।बि।।
 मुरियुचु - निदुरनु जेप्पिनट्टु विन - गुचिकुडुडुनगानु रामा
 अरुदुमीरलनि तलचि नेगुरगा - ने हनुमतुंडनु गानु रामा

सरगुन मेच्छुलमाटलु विन ने जंबवंतुडनु गानु रामा
 बिरबिर मीवललो पड नेना विभीषणुडनुगानु रामा ॥बि॥
 मायलचेत वचिंप बडग - ने माहेशुडनुगानु रामा
 व्यायमुलेकये नटुनिटु दिरुगनु - नारदुडनुगानु रामा
 आयमु चेडि हरि निनु गनि कोलुवनु नर्जुनुडगानु रामा
 दयादुंडनि मदिलो - मुरियनु - दशरथुडनु गानु ॥बि॥
 गरिम तोड मासीतनु गाचिन गोप्पलु ने विंटी रामा
 परग भद्रगिरि शिखर निवासा - परबल संहारा रामा
 नरहरि ननु रक्षिंपुमुमया श्री नारायण रूपा रामा
 मरचि निदरलो नैननु मीपद सरसिजमुलु विडुव रामा ॥बि॥

कीर्तना-37

मखारि राग - आदिताल

प : रामा नी चेतेमि गादुगा
 सीता भामकैन चेप्परादा श्री ॥रामा॥
 अ.पः सामान्युलु ननु सकल बाधलु बेट्ट
 ना मोरलकिंचि नी मोमैन जूप्पनेमि ॥रामा॥
 चः शर चापमुल शक्ति तप्पेना नी
 शौर्यमु जलधिलो जोच्चेना
 करुणमालि पैकमु तेम्मनुचु भक्त
 बरुल बाधिंप नी धैर्य मेक्कड बोये ॥रामा॥
 शंख चक्रमुलु पट्टिनंदुकु दास जनुल
 रक्षिंप वदेन्दुकु पंकजाक्ष भक्त
 परिपालन लेनि विंकमुले
 ई पोकमु लेलय्य ॥रामा॥

तल्लि तण्डि नी वनु कोटिनि ना युल्लमुलो
 नेर नम्मियुन्टनि कल्लरि जनुलु
 कारु बारु चैय चल्लनि कृप
 इपुडु नापै चल्लवैति वध्य्यो ॥रामा॥
 इन्टिवेल्लु वनुकोटिनि नीवटि दैवमु
 लेदनुकोटिनि वोटिगा पैकमु
 ओप्पिचुमनि यन्टे वेटनटि
 ना जंटग रावैतिवि ॥रामा॥
 अद्रिज विनुत नाम श्रीराम आश्रितुल
 ने मरचित्तिवा भद्रशैल मंन्ऱु वेलसि
 भक्तुडैन रामदासु भक्ति तेलिसि
 ब्रोवकुन्न भावज जनक दिक्केवरु ॥रामा॥

कीर्तना-38

रागमु - आसावेरि - चापुतालमु

रामचंद्रुल नापै - चलमु चेसिनारु
 सीतम्मा चेप्पवम्मा नीवैन सीतम्म चेप्पवम्म ॥रामा॥
 कटकटा बिनडेमिसेयुदु
 गठिनचित्तिनि मनसु करुगदु
 कर्ममुलु नेटुलुंडुनो गदा
 धर्ममे नीकुंडुनम्मा ॥रा॥
 दिनदिनमु मीचुट्टु दीनततो दिरुग
 दिक्केवरो यम्मा
 दीनपोषकुडनुचु वेडिति
 दिक्कुलन्नियु ब्रकट मायेनु

ओक्कमाटइननु अनडु

एक्कुवेमनि तलतुनम्मा

॥रा॥

कौसल्या तनयुडु - कपटमुचेसिनाडु

कारणमेमुंडेनो

कन्नडचेसेदवा - नीकन्नलकु वैभवमुतोड

विन्नविपगदवम्मा - नीकन्न दिक्केव्वरोयम्म

॥रा॥

दशरथात्मजुंडेतो - दयाशालि यनुकोटि

धर्महीनुडो यम्मा

दासजनलकु दात इतडटा - वासिग भद्रगिरिशुडु

रामदासुनि नेलिनाडट - रविकुलांबुधि सोमुडितडट

॥रा॥

कीर्तना-34

रागमु - कल्याणि - आदितालमु

ननु ब्रोवुमनि चेप्पवे - सीतम्मतल्लि

ननु ब्रोवुमनि चेप्पवे

ननु ब्रोवुमनि चेप्पु नारीशिरोमणि

जनकुनि कूतुरा । जननी जानकम्म

॥ननु॥

प्रक्कनु जेरुक - चेक्किलि जोक्कुचु

जक्कग मरुकेलि - सोक्कियुंडेडिवेल

॥ननु॥

लोकांतरंगुडु - श्रीकांत निनु गूडि

येकांतमुन नेक - शय्यनुन्न वेल

अद्रिज विनुतुडु - भद्रगिरि शुडु

निद्र मेलकोनु वेल - नेलतरो बोधिचि

॥ननु॥

कीर्तना-40

मेचबौलि राग - त्रिपुट ताल

पः दरिशन मायेनु श्रीरामुलवारि

दरिशन मायेनु दरिशन मायेनु ॥दरि॥
 दरिशनमायेनु धन्युड नैतिनि
 युरमुनन्द सिरि मेरयु चुन्न वानि ॥दरि॥
 शुक्रमुनुलकु योगि प्रभुलकु नैननु
 अभिमुखुडै याननमु जूपनि वानि ॥दरि॥
 कण्ड क्रोव्वुन तनु मरचु वानि
 तल चेडेदननि कोदण्ड मेत्तिन वानि ॥दरि॥
 परम भक्तुलकिल सिरु लोसगेदननि
 करमुन दान कंकणमु गट्टिन वानी ॥दरि॥
 स्थिरमुग भद्राचल रामदासुनि
 अरसि ब्रोचेद ननि बिरुदु दाल्चिन वानि ॥दरि ॥

कीर्तना-41

रागमु आनंदभैरवि - आदितालमु

कलियुग वैकुठमु - भद्राचल
 निलयमु सेवितमु ॥
 अलिवेणुलारा मीरानंदमुग वेग
 विलसित मैनट्टि वेडुक जूडरे ॥कलि॥
 कांचनसौधमुलू - वानिकि - केंपुलु
 मिचिन दूलमुलु - वज्रमुलु चे
 क्किचिन स्थंभमुलू - पगडमुलनिभ्र
 मियिंचु द्वारम्मुलु
 अंचयान मरि येंचलेनुगदे
 मचि पच्चलूणू- कूर्चिन वाकिंडलु ॥क॥
 बंगारु गोपुरमुलू - कोवेललु वे

लुंगु माणिक्यमुलु - भेरीमृ
दंगादि नादमुलू-भागवतुल सं कीर्तनलू
रंगै न कल्याण - रत्न मंटपमुल
श्रृ-गारमेमनि - चेलिया विव्रवितु ॥क॥
तीरै न पुरवीथुलू - सोगसैन को
नेरुलु सोपानमुलू - सकल फल
तरुवुलुपवनमुलू - अंदुलऋषि गधर्वनिवासमुलू
सरसिजाक्षि विनवे गोदा
वरि स्नानमुन संपत्करमैयोप्पिनदि ॥कलि॥
चक्कनि स्त्री पुरुषुलु - पट्टणमुनंदु
पिक्कटिल्लग - वितलु ब्राह्मणुलु
मक्कुवतो पूजलु - वेदशास्त्र
तार्किक बैष्णवुलु
ग्रक्कुन वारिनि कन्नल जूचिन
एक्कुवैन पुण्य - मेमनि तेलुपुदु
वामाक्षुलाडगनू - सीततो
हेम पीठमुन - संपूर्णकललु
मोमुन वेलुगग - परिवारमुलू
प्रेमतो गोलुवगनू
भद्राद्रि - रामदासुनि नेलु
स्वामि यैन श्री कोदंड - रामु निवासमु ॥कलि॥

कीर्तना-42

रागमु - आनंदभैरवि - आटतालमु

पाहि रामप्रभो - पाहि रामप्रभो

पाहि भद्राद्रि - वैदेहि रामप्रभो
श्रीमन्महा गुण स्त्रोमाभिराम मी
नामकीर्तनलु वर्णितु राम प्रभो ।

॥पाहि॥

सुंदराकार हर्मादिरोदार सी
तेदिरा संयुतानंद रामप्रभो
इंदिरा हृदयारविदाधिरूढा
सुंदराकार आनंद रामप्रभो

॥पाहि॥

एंदुनेजूडमी सुंदराननमु
कंदुनोकत्रुलिं पोद रामप्रभो

॥पाहि॥

पुण्य चारित्रलावण्य कारुण्यंगा
भीर्य दाक्षिण्य श्रीरामचन्द्रप्रभो
कंदर्प जनक नायंदु रंजिल्लु सदा
नंदुडवै पूजलंदु रामप्रभो

॥पाहि॥

इंपुगा जेवुलकु न्विंदुगा नीकथलू
कंदुगा मिम्मु सौपोद रामप्रभो
वंदनमु चेसि मुनुलंदरुनु घनुलैरि
विंदवैनट्टि गोविंद रामप्रभो

॥पाहि॥

बृंदारकादि - सद्भृंदार्चित पदार
विंद मुनि संदर्शितानंद रामप्रभो
तल्लित्रीवे मातडित्रीवे मा
दातवुत्रीवे मा भ्रातरामप्रभो

॥पाहि॥

पल्लवाधरलैन गोल्लभमलगूडि
युल्लम लरंगनू रंजिल्लु रामप्रभो ।
मल्लरंगंबुन देल्ल मल्लुल जीरि
यल्ल कंसुनि जपे मल्ल रामप्रभो ।
कोल्ललुगनीमाय वेल्लिविरियगजेय

सल्लापमुन ग्रीडसल्यु रामप्रभो
 तम्मुडुनुत्रीवु पासर्वम्मुलजेरि वि
 ल्लम्मु लेक्किडि निल्यु टिम्मु राम प्रभो ॥पाहि॥
 क्रम्मुकोनि शात्रवुलु हुम्मनुचु वच्चेदरु
 इम्मैन बाणमुल्चिम्मु रामप्रभो
 रम्मु नाकभयम्मु यिम्मु नीपादमुलु
 नम्मिनानय्य श्रीरामचंद्रप्रभो ॥पाहि॥
 कंटिमी शंखमु नाटिमी चक्रमुन्
 गटिमी पादमुल्गटि राम प्रभो ॥पाहि॥
 विटि महिम वेन्नटि तम्मुडु नीवु
 जंट रावय्य ना वेंट रामप्रभो ॥पाहि॥
 मेमुमीवरमैनामु रक्षिंपम
 कन्नामु जागेल श्रीरामचंद्रप्रभो
 ना मनोवीधिनि ब्रेनतो नुंडु
 मी भूमिजासहित जय रामचंद्रप्रभो ॥पाहि॥
 मी महत्वंबु विन मनमंदु प्रे
 म वेमरु बुट्टु स्वामि रामप्रभो
 श्याम सुंदं - रकोमलं जानकी मनः
 कामुकं त्वा भजे रामचन्द्रप्रभो
 कामितार्थम्मु लिच्चु नीमहत्वन्युवु
 नामोरालिंचु ना स्वामि रामप्रभो ॥पाहि॥
 कामितप्रदुडवै प्रेमतो रक्षिचु
 स्वामि साकेतपुरि रामचंद्र प्रभो
 अन्न रावन्न नीकन्न नामीदनेन
 रुन्न वारेरि नायन्न राम प्रभो ॥पाहि॥
 निन्ने काकनु मरे यन्न्युलगाननु

कत्र तंद्रीवु मायत्र रामप्रभो ।

वेत्र दोगिलि तित्र चित्र कृष्णम्म नि

त्रेन्नगा वशमें रावत्र रामप्रभो

॥पाहि॥

एत्रेन्नो जन्ममुल नेत्त जालनु निक

नित्रे नेम्मदिनि वर्णितु रामप्रभो ।

एत्रि विधमुलनैन नित्रे नम्मिनवानि

मत्रिचि दयचेयुमत्र रामप्रभो

॥पाहि॥

पत्रगाधिपशायि भावनातीत आ

पत्र ना मनवि विनवय्य रामप्रभो ।

मेटि वाक्क्यंबु मी साटि दैवंबू मु

म्माटिकिनि भुवि लेदु मेटि रामप्रभो

॥पाहि॥

पाडुदुनु मिम्मु गोनियाडुदुनु मोदमुन

वेडुचु त्रात्रु गापाडु रामप्रभो ।

वेडुकोगाने नी जोडुका डुनु नीवु

कूडि रावय्य नातोड रामप्रभो

॥पाहि॥

नेडु नाकोर्केलीडेरगा जेसि का

पाडरा करिनेलु जाड रामप्रभो ।

मूडु मूर्तुल कात्म मूलमै चैत्रोदु

नाडवनि श्रुतुल विन्नाड रामप्रभो

॥पाहि॥

चूडुमी भक्तुलनु गूडुमी रिपुल गो

राडु मी नल्ल गोविंद रामप्रभो ।

पुंडरीकाक्ष मार्तीडवंशोद्भवा

खंडल स्तुत्य कोदंड रामप्रभो

॥पाहि॥

कुंडलिशयन भूमंडलोद्धरण पा

षंडजनहरण कोदंड रामप्रभो ।

निंडु दयतोड ना यंड बायकनु नी

वुंडि काण्डु कोदंड रामप्रभो ॥पाहि॥
 जातकौतूहलं चेक्षु कृथ्य रमां
 पूत सीतापते । धात रामप्रभो
 पातकुललो मोदटि पातकुंड नावटि
 पातकुनि काचुटे - ख्याति रामप्रभो ॥पाहि॥
 भूतनायिनि विल्लु ख्यातिगा खडिचि
 सीत गैकोत्र विख्यात रामप्रभो ।
 पूतनाकल्म षोद्धूत पेन् शत्रु सं
 न्हाश श्री सीता समेत रामप्रभो ॥पाहि॥
 जातिनीतुलु लेक भूतलंबुन दिरुगु
 घातकुल परिमार्च नेत रामप्रभो ।
 एप्पुडुन् कटिकिन् रेप्पवले गाचिन
 नोप्पुगा गावु मा यप्प रामप्रभो ॥पाहि॥
 एदया नीदया यो दयांभोनिधी ।
 यादी लेदय्ये नामीद रामप्रभो ।
 घोर राक्षस गर्वहार विश्वंभरो
 द्वार गुणसांद्र विस्तार रामप्रभो ।
 मोदमुन नीवु नन्नादुकोवय्य गो
 दावरीतीर भद्राद्रि रामप्रभो ॥पाहि॥
 नीदु बाणंबुलनु नादु शत्रुल बटिट
 बाधिंपकुन्ना वदेमि रामप्रभो ।
 आदि मध्यांतबहिंरात रात्मुड वनुचु
 बादितु ने जगन्नाथ राम प्रभो ॥पाहि॥
 चालदे मीपदाब्ज मुलसाटि ई पदु
 नाल्गु लोकंबुलनु गूडू रामप्रभो ।
 एल ईलागु जागेल चेसेदवु म

म्मेलुकोवय्या मापालि रामप्रभो । ॥पाहि॥
 पालु वेन्नयु म्रुच्चिलिचितिवनि यशोद
 रोलगाटिटन माय जाल रामप्रभो ।
 कोल्ललुग त्रेपल्ले पल्ल वाधरलतो
 वल्लिबिल्लिगनु रंजिल्लु रामप्रभो । ॥पाहि॥
 वालि नोक्कम्पुननु गूलनेसिन शौर्य
 शालियौ निनु दलतु जाल रामप्रभो ।
 साल वृक्षमु निर्मूलनमु चेयगा
 जालितिवि गोपाल बाल रामप्रभो ।
 तालवृक्षमु लोक्क कोल धरगूलंग
 लीलनेसिन बाहु शालि रामप्रभो । ॥पाहि॥
 विनवय्य मनवि गैगोनवय्य तप्पुलं
 गनकय्य सम्मति न्गोनुचु रामप्रभो । ॥पाहि॥
 दानधर्मबुलु जपतपंबुलुनु नीदु
 नाम कीर्तनकु सरि रावु रामप्रभो ।
 मानावमानमुलु महिनि नीवैयुड
 माकेल मदिनि ई चिंत रामप्रभो । ॥पाहि॥
 ज्ञानयोगाब्यासमंदु नुडेडिवारि
 कानंदमयुड वैनावु रामप्रभो ।
 भानुबंशमुनंदु मानवाधिपुडवै
 दानवुनि परिमार्चिनावु रामप्रभो । ॥पाहि॥
 अणु रेणुपरिपूर्णुडौ हृदिवास नामनवि
 विनु देव देवकी तनय राम प्रभो
 मान्यमै याश्रितवदान्यमै सुजनस
 म्मान्यमै वेलुगु मूर्धन्य रामप्रभो । ॥पाहि॥
 नित्यमै सत्यमै निर्मलंब महिनि

दिव्यवंशोत्तंसमैन रामप्रभो
 सैव्यमै मी कथलु भाव्यमै सज्जन
 श्रव्यमै युंडुनो दिव्य रामप्रभो । ॥पाहि॥
 गट्टिगा नीवु नान् पट्टुगा विहितमौ
 नट्टुगा मम्मु चेपट्टु रामप्रभो
 दिट्टयगु ताटकिनि गोट्टि वेगमे गाधि
 पट्टि यागमु गाचिनट्टि रामप्रभो । ॥पाहि॥
 चुट्टुकोनि कालिंगु डट्टहासमु सेय
 पट्टुकोनि तलेनेक्किनट्टि रामप्रभो ।
 संततमु नन्नु रक्षितु वनि नम्मि मि
 म्मेतु नो जानकी कांत रामप्रभो । ॥पाहि॥
 पंतमुन मीपाद चिंतनमु सेय ना
 वंतलत्रियु मानु टेंट रामप्रभो ।
 वित गादय्य नेनित नाडि नदि
 ना पंतमुन मिम्मु भावितु रामप्रभो ॥पाहि॥
 शांतमूर्तिवि रमाकांतुडवनि चाल
 संतसंबुन निन्नितु रामप्रभो ।
 अक्षयंबैन नी कृक्षिलो लोकमुल
 रक्षिचित्तिवि लक्ष्मिवक्ष रामप्रभो ॥पाहि॥
 दतिवत्सल भत्क चिंतामणिनि विश्व
 मंतयुनु नीवु रक्षितु रामप्रभो।
 पक्षिवाहन शत्रुनिक्षेपणा नन्नु
 रक्षिचु मोक्षप्रदात रामप्रभो । ॥पाहि॥
 रक्षिचि सज्जनल वीक्षिचि दुर्जनल
 शिक्षिचिनावु ममु रामप्रभो ।
 रक्षकुडवै जगक्षभणमु सेयगा

राक्षसुल शिक्षिचिनावु रामप्रभो ।

॥पाहि॥

लक्ष्मीकटाक्षवीक्षणसुधावृष्टि मा

कक्षयंबुग गटाक्षिंचु रामप्रभो ।

रावया यभयंबु लीवया मास्वामि

नीव मा गति देवराय रामप्रभो ।

॥पाहि॥

कावुकावु मंटंचु गा कासुरुडु राग

काचि रक्षिचिनावय्य रामप्रभो ।

देवदेवोत्तमा देवेन्द्र सन्नता

कावने ननु श्री रामचंद्र प्रभो ।

॥पाहि॥

भावजजनक ना बाधलन्नियु मान्नि

येविधंबुननैन नेलु रामप्रभो ।

श्रीवैष्णवुलपालि चिंतामणिनि चाल

सेवगैकोनि करुणसेय रामप्रभो ।

॥पाहि॥

भावमुन मिमु भक्ति सेविंचु सुजनुलकु

गैवल्य मोसगु श्रीरामचंद्रप्रभो ।

गोपालुरनु गूडि यावुल मेपि

यापदुद्धारकुडवैन रामप्रभो ।

नापालि श्रीराम भूपालका ननु

गापाड रावय्य गोपाल रामप्रभो ।

सारमै शौर्यविस्तारमौ सुंदरा

कार सद्भक्त मंदार रामप्रभो ।

॥पाहि॥

शरणागतत्राण बिरुदाकितंबैन

वरमु ना कोसगु मेमरक रामप्रभो ।

श्रीराम रामैति श्रेष्ठ मंत्रमु सारे

सारे कुनु वितंग जदुव रामप्रभो

श्रीराम नीनाम चिंतनामृतपान

सारमे नादुमदि गोरु रामप्रभो । ॥पाहि॥
 चेरि मी पादपदमाराधनमु सेय
 गोरिनानय्या श्रीरामचंद्र प्रभो ।
 घोर राक्षस गर्व हरि विश्वभरा
 भूरिगुणसांद्र विस्तार रामप्रभो । ॥पाहि॥
 मारीच मायानिवार शरसंधान
 धारुणीतनया विहार रामप्रभो ।
 पर वासुदेव यक्षयभक्ति मा कोसणि
 नन्नरसि पोषिपगदवय्य रामप्रभो । ॥पाहि॥
 पर धनंबुलु परवस्त्रिल नपेक्षिंचु
 नरुल कब्बुने मोक्ष मरय रामप्रभो ।
 कामादिदुर्गुणस्तोमं बंडग मी
 नामामृतमै दिक्कु चन्द्र रामप्रभो । ॥पाहि॥
 दुष्टुलगु दानवुल नष्टंबुगा जेय
 बुद्धितिवि कौसल्यपट्टि रामप्रभो ।
 कष्टपडलेनय्य पट्टाभिराम ना
 किष्टसंपद लिच्चि येलु रामप्रभो । ॥पाहि॥
 केशवायनिन भवपाशमुल्दोलगु स
 वेश कोटिशशिप्रकाश रामप्रभो ।
 नारायणा नीदु नामामृतं बेपुडु
 पारणमुचेतुनेन्न दयसेय रामप्रभो । ॥पाहि॥
 माधवा यनुचु सम्मोदमुन मिमु गोल्लु
 साधु सज्जनदयांभोधि रामप्रभो ।
 गोविंद गोविंद गोपाल कृष्ण यनि
 गोपकुलु गोनियाडु गोप रामप्रभो । ॥पाहि॥
 विष्णुना सर्ववर्धिष्णुना तत्वभू

इष्णुना निर्मितं कृष्ण रामप्रभो ।

श्रीधरा श्रीकरा श्रीनारसिंह गं

गाधरस्तोत्र यानंद रामप्रभो ।

॥पाहि॥

मत्स्यमै जलधिलो जोच्चि सोमकु द्रुचि

तेच्चि वेदमु लजुन किच्चु रामप्रभो ।

कूर्मरूपमु नोदि कोड मूपुन दाल्चि

कूर्मितो नमृतंबु गूर्चु रामप्रभो ।

॥पाहि॥

वराहरूपमुन वसुध गोम्मुन नेत्ति

सुरल रक्षिंचु दाशरथि रामप्रभो ।

शरणत्र प्रह्लादु गरुणिचि रक्षिप

नरसिंहमूर्तिवैनट्टि रामप्रभो ।

॥पाहि॥

वामनत्वमुन भूदा न मडिगियु बलिनि

भूमिक्रिंद नडचि पोल्चु रामप्रभो ।

परशुरामुडनंग नरपालकुलनेल्ल

नरसि पोरिगोत्र दाशरथि रामप्रभो ।

॥पाहि॥

श्रीराममूर्तिवै या रावणुनि तलल्

धारुणि बडगूल्चिनावु रामप्रभो ।

हलधरुडवै धरा स्थलित पालकुल नेल्ल

बोरिपुच्चि वेलुगु मा पालि रामप्रभो

॥पाहि॥

सिद्धसन्नुतमनो बद्धुडवै नीवु

बौद्धुडवैति प्रबुद्ध रामप्रभो ।

कल्कि रूपमुदाल्चि कलियुगंबुन नीवु

वेलसित्तिवि भाद्राद्रि निलय रामप्रभो ।

॥पाहि॥

अव्ययुडवैन नी यवतारमुल जूचि

दिव्युलैनारु मुनुलय्य रामप्रभो ।

श्रीराम नीनाम मे वेल स्मरिडितु

स्वामि दयसेय संपदलु रामप्रभो ॥पाहि॥
 सर्पशेषशयान येप्पुडुनु निनु मरुव
 नोप्पुगा ब्रोवु वरदप्प रामप्रभो ।
 तेप्परंबुल दीर्चि इप्पुडेमरक
 नन द्रिप्पु पेड्डक चेपट्टु रामप्रभो ।
 पट्टाभि राम नीपाद पदमाश्रयुड
 पालिंपुमी भाद्रशौल रामप्रभो
 पटटाभिराम निनु ब्रभुडवनि नम्मितिनि
 कष्टपेट्टकनु चेपट्टु रामप्रभो ॥पाहि॥
 पाहि रामप्रभो पाहि रामप्रभो ।
 पाहि भद्राद्रि वैदहि रामप्रभो । ॥पाहि॥

कीर्तना-43

झंझूटि राग - रूपक ताल

पः कमल नयन वासुदेव करि वरद मां पाहि
 अमल मृदुल नलिन वदन अच्युत मुदं देहि ॥कमल॥
 चः जारचोर मेरु धीर साधुजन मंदार
 पार रहित धोरकलुष भवजलधि विलंधा ॥कमला॥
 नारदादि गानलोल नंद गोपबाल
 वारिजासनानुकूल मानित गुण शील ॥कमल॥
 काम जनक श्याम सुन्दर कनकाम्बर धरणा
 रामदास वन्दित श्री राजीवाद्भुत चरणा ॥कमल॥

कीर्तना-44

रागमु - पंतुवरालि - आदितालमु

रामनाममु पल्कवे - पापपुजिह्वा

रामनाममु बल्कवे - पापपुजिह्वा श्री
 रामनाममु नीवु - प्रेमतो पल्किन
 स्वामि येल्लप्पडुनु - कामितार्थमुलिच्चु ॥रा॥
 मतिलेनिवारिललो - सीतापतिनि
 सततम् - दलचिननू
 हितवुन वारिपूर्व कृतमुलेल्ल मान्नि कृपतोडनु जूचि
 अतुलित साम्राज्यानंद मोदजेयु श्री ॥रा॥
 मारसुंदरा कारुनि - वेसारकेपुडु
 कोरि भजिंचुडि भूरि कर्ममुलनु
 चेर नीय्यक गोट्टि च्दरग जेसि
 पारदोलेडि रघुपति निजनाममु श्री ॥रा॥
 दासुल नेल्ल ब्रोचुचु - भद्रगिरिनि
 वासुडइ जगमुलेलुच श्री रामुडु
 दोसमुलेल्ल बापि - वासिग धरराम
 दास हृदयनि वासुडैन सीता ॥रा॥

कीर्तना-45

रागमु - नादनामक्रिय - आदितालमु

भजरे श्रीराम हे मानस
 भजरे रघुरामं रामं
 भज रघुरामं भंडनभीमं ॥भज॥
 रजनि चराघविरामं रामं ॥भज॥
 वनरुहनयनं कनदहिशयनं
 मनसिजकोटि समानं नूनं ॥भज॥
 तारक नामं दशरथ रामं

चारू भद्राद्रिस चारं धीरं

॥भज॥

सीतारामं चिन्मयधामं

श्रीतुलसीदल - श्रीकर दामं

॥भज॥

श्यामल गात्रं सत्य चरित्रं

रामदास हृद्राजीव मित्रं

॥भज॥

कीर्तना-46

खामच राग - आदि ताल

पः राम राम श्रीराम राम

राम यन रादा मनसा

कामित फलदूडगु श्री सीता

कांतुनि गनरादा मनसा

॥राम॥

चः स ललितमुग रघुवरुनकु सिंहासन

मिथ्यग रादा मनसा

नलिन भवामर परिवेष्ठितु ध्यानमु

सेयग रादा मनसा

॥राम॥

बलुडौ रामुनि रम्मनि यावाहन

सेयग रादा मनसा

वेलयग पादयमु श्री भद्राचल

विभुनकी रादा मनसा

॥राम॥

आदित्यार्चितुडगु श्रीरामुनि

कधर्यबीयग रादा मनसा

वेद वेद्युनकु आचमनम्बु

वेग निव्यगरादा मनसा

॥राम॥

नादस्वरूपुनि कधि मेयिनि

स्नान मोनर्पग रादा मनसा
 पादार्चित भू विभुनकु अदभुत
 वस्त्रमु लिय्यग रादा मनसा
 भूतदयाधिपुनकु नीविपुडुपवीतं
 बिय्यग रादा मनसा
 ख्यातिग दशरथ सुतुनकु श्री
 गन्धं बिपुडीयग रादा मनसा
 केतकि कुसुममुलु जाजुलु
 अर्पणयनि यनरादा मनसा
 श्री तुलसि दलमुलु गोनि नीवाश्रित
 वरुन कीरादा मनसा
 कपिल धृतम्बुन धूप दीपमुलु
 गाविपग रादा मनसा
 नृप सत्तमुलकु दीपाराधन
 मिपुडीयगरादा मनसा
 तपसुल पालिटि वानिकि नैवेध्यमु
 सेयग रादा मनसा
 कृपण विरोधिकि ताम्बूलम्बुलु
 इपुडे ईयगरादा मनसा
 नृत्यगीत वाद्यंबुल नातनि
 तृप्तु चैयग रादा मनसा
 चित्तज जलकुनि मत्तत लेकनु
 हत्तियुन्ड रादा मनसा
 मेत्तनि शय्यनु मेलगु दिङ्गलनु
 नोप्पुग नीरादा मनसा
 एन्तरि नैननु मरुवक श्री हरि

॥राम॥

॥राम॥

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॥राम॥

॥राम॥

भक्ति सलुपरादा मनसा ॥राम॥
 रामुडु कोलुवै युन्डेडि वेल
 पराकु चेप्प रादा मनसा
 रामुनि नाममे मरकेप्पुडु
 वेमरु तलुपग रादा मनसा ॥राम॥
 राम दयालो सीता
 हुत्काम यनरादा मनसा
 श्रीमद्भद्राचलधाम श्री राम
 यनरादा मनसा ॥राम॥

कीर्तना-47

हुस्सेनि राग - त्रिपुट ताल

पः रामचन्द्रा नन्नु रक्षिंपवदेमो नेनेरुग
 रामचन्द्रा नन्नु रक्षिंपवदेमो नेनेरुग ॥राम॥
 चः नी चित्तमु ना भाग्यमु निन्ने नेर नम्मिति
 एचक ना मोर विनि ननु रक्षिंपवे ॥राम॥
 भरतुनि वले पादुकलनु पूज चयनेर
 कोरि लक्ष्मणुवले कोलुवग नेर ॥राम॥
 ओर्पुतो गुहुनि वलेनु वोड नडुप नेर
 नेर्पुतो ना वालि वले निन्नेरुग नेर ॥राम॥
 अंगदुनि वले ने नडपमु पटट नेर
 संगरमुन सुग्रीवुनि वले साधिंपनेर ॥राम॥
 गालि पटिट वले ने तालिमिग मोयनेर
 बलिमितो हनुमन्तुनि वले पाटुपड नेर ॥राम॥
 लीलतो शबरिवले लालिंचि विदिड नेर

मेलिमिग सीतवले मेप्पिपग नेर	॥राम॥
गज राजु वले गट्टिग मोर बेट्ट नेर	
विजयुनि सतिवले विनुति सेय नेर	॥राम॥
गुरिग जाबंवन्तुनि वले कोरि भजिंप नेर	
चेरि विभीषणुनि वले शरणनग नेर	॥राम॥
वर जटायुवु वले प्राणमुलिय्य नेर	
करमु नहल्य वले कीर्तिन्मग नेर	॥राम॥
नेनु राम दासुल वले पूनि मिमु भजिंप नेर	
ननु रक्षिम्पुमु भद्राचल राम धीर	॥राम॥

कीर्तना-48

रागमु - मोहन - आदितालमु

रामा सुधांबुधि धामा नापै	
नेदुकु दय रादुरा श्री सीता	
वेमारु विनयमुतो विनरिचिना नादु	
विन्नपमू विन वेमिरा	॥राम॥
मक्कुव नेनेत ब्रतिमालुकोत्र नी	
मनसु करग देमिरा रामा	
निक्कमुगा तल्लिवि - तंडिवि नीवनि	
नेर नम्मि युन्नानु रा रामा	॥राम॥
दिक्कु नीवनि युन्न दय जूडविक माकु	
दिक्केव्वरुन्नारु रा रामा	॥राम॥
एक्कड नुन्नावो - ना मोरालकिंच	
वित पराकेलरा रामा	॥राम॥
प्रतिदिन मुदर पोषण सेयुटे दोडु	

व्रतमनि तिरिगितिरा रामा
 मितिलेनि धनिकुले - गतियनि दिनमु
 स्तुति सेयगा सागितिरा रामा ॥राम॥
 सततमु माय संसारमु नम्मि दु
 गीति नोद नेनुटिरा रामा
 पतित पावना चाल - वेतलनोदि वच्चिति
 गति चूपि रक्षिंचरा रामा ॥राम॥
 नीपादसेव चेसिन सज्जनुलकु
 पापमुलंटवुरा रामा
 तापत्रय व्यथलु - मान्नि ननु नी
 दरि चेर्चि - कापाडवदेमिरा रामा
 ई पट्ल रक्षिंचि कापाडकुत्र ने
 नेवरिवाड नौदुरा रामा
 आपद्बांधव - भ - द्राद्रि रामदासु
 डनुचु नत्रेलुकोरा रामा ॥राम॥

कीर्तना-49

रागमु - वरालि - रूपक तालमु

श्रीरामुल दिव्यनाम - स्मरण सेयुचुत्र जालु
 घोरमैन तपमुलनु - गोरनेटिके मनसा ॥श्री॥
 तारक श्रीरामनाम - ध्यानमु सेसिन जालु
 वेरु वेरु दैवमुलनु वेदक नेटिके मनसा ॥श्री॥
 भागवतुल पादजलमु - वैनि जल्लुकोत्र जालु
 बागुमोरि नट्टि धमृत - पानमेटिके मनसा ॥श्री॥
 परुलहिंस सेयकुत्र - परम धर्ममते चालु

परलनु रक्षितुननि - पल्क नेटिके मनसा ॥श्री॥
 दोरकुनि परल धनमुल - दोचकुत्रते चालु
 गुरुतुमानु गोपुरमुलु - दट्टनेटिके मनसा ॥श्री॥
 परग दीन जनुलयदुं - पक्षमुचि नते चालु
 परमात्मनियंदु प्रीति - पेट्टनेल मनसा ॥श्री॥
 हरिदासुलकु पूज - लाचरिचिन जालु
 हरिनि पूज सेतुनने - अहमेदटिके मनसा ॥श्री॥
 जपतपोनुष्ठानमुलु - सलिपिरि मुनुलुनु
 जगदीशुनि दिव्यनाम - चिंतकोसमै मनसा ॥श्री॥
 चपलमुलेक ये वेल - चित्तिचे महात्मुलकु
 जपतपोनुष्ठानमुलु - सेयनेटिके मनसा ॥श्री॥
 अतिथि वच्चि याकलन्न - नन्न मिडिनदे चालु
 क्रतुवु सेयवल्युननेडि - काक्षंलेटिके मनसा ॥श्री॥
 सततमुमा भद्रगिरि - स्वामिनि नम्मिन जालु
 इतरमत मुलनि येटि - वेतल वेटिके मनसा ॥श्री॥

कीर्तना-50

राग पंतुवरालि - रूपक ताल

पः एन्नगानु राम भजन कन्न मिळि लुन्नदा ॥एन्न॥
 अ.पः सन्नतिचि श्रीरामचन्द्रु तलचवे मनसा
 कन्न विन्न वारि वेडुकोन्न नेमि फलमु मनसा ॥एन्न॥
 चः राम चिलुक नोकटि पेंचि प्रेम माट लाड नेर्पि
 राम राम रामयनुचु रमणि योक्ते पल्कगा
 प्रेम मीर भद्राद्रि धामुडैन राम विभुडु
 कामितार्थमु फलमु लिच्चि कैवल्य मोसगलेदा ॥एन्न॥

शप कारणमु नहल्य चापराति चन्द माये
 पाप मेल्ल बासे राम पदम् सोकि नतने
 रूप वतुललो नधिक रूपु रेखलनु गलिगियु
 ताप मेल्ल दीरि राम तत्व मेल्ल तेलुपलेदा ॥एन्न॥

कीर्तना-51

रागमु - जङ्गाटि - चापु तालमु

नरहरिनि नम्मक - नरुलनु नम्मिटे
 नरजन्ममीडेरुना ओ मनसा
 चेरकु लुडग वेरि - चेरकुलु नमलिते
 जिह्वकु रुचि पुट्टुना ओ मनसा
 काल्लु उडग मो - काल्लतो नडचिते
 काशिकि पोवच्चुना ओ मनसा
 नील्लु उडगा नुम्मि - नील्लनु म्रिगिते
 निडुदाहमु दीरुना मनसा ॥नर॥
 कोम्म युडग कोय्य - बोम्मतो गलसिते
 कोरिक कोनसागुना ओ मनसा
 अम्म उडग पे - द्दम्मनुस्यडिगिते
 यर्थमु चेकूरुना मनसा । ॥नर॥
 अन्नमुडग नानु - बिय्यमु दिननंत
 नाकलिवेत दीरुना ओ मनसा
 मिन्नलुडग चिन्नि - कन्नल गलसिन
 कामपु व्यथ तीरुना मनसा ॥नर॥
 क्षुद्रबाधलचे नु - पद्रवपडु वेल
 निद्र कंटिकि वच्चुना ओ मनसा

भद्रगिरीशुनिपै - भक्ति लेनि नरुडु
परमुनु गननेर्चुना मनसा ॥नर॥

कीर्तना-52

रागमु - नादनामक्रिया - आदितालमु

रामजोगि मंदु कोनरे - ओ जनुलारा
रामजोगि मंदु कोनरे
रामजोगिमंदुमीरु - प्रेमतो भुजिइंचिडन्ना
कामक्रोध लोभमोह - घनमैन रोगालकु मंदु ॥रा॥
काटुक कोडलवांटी - कर्ममुलेडबापु मंदु
साटिलेदु जगमुनंदु - स्वामि रामजोगि मंदु ॥रा॥
वादुकु चेपिपिनगानि - वारि पापमुलु गोडि
मुदमुतोने मोक्षमिच्चे - मुदु रामजोगिमंदु ॥रा॥
मुदमुतो भद्राद्रियंदु - मुक्तिनि पोंदिचे मंदु
सदयुडैन रामदासु - मदमुतो तो गोलिचे मंदु ॥रा॥

कीर्तना-53

राग - नादनामक्रिय - आदितालमु

आनंदमानंद मायेनु - श्री
जानकी राम स्मरण चेयगने
नेडार्युलकृप माकु गल्लेनु - इप्पु
डिरुवैदेडिट नुन्न - परमात्मु जूडगाने ॥आ॥
परमंभक्ति श्रद्ध गल्लेनु - दरुत जालमुलेल्ला तोलगेनु पटु
राग द्वेषमुलेल्ल बीडेनु - इटु
राजयोगंबुन - राजु जूडगा ॥आ॥

पूर्वपुण्यमुलोनगूडेनु - श्री
 पार्वती जपमंत्र मीडेरेनु
 पूर्वकृतिनि कनबडेनु परम
 पावन मैन श्रीहरि पादसेव गल्गे नेडु ॥आ॥
 सामान्युनि चेन्त जेरमु - वट्टि
 पामर जनुल निक गूडमु - मेमु
 काम बुद्धल चेरि वेडमु - माकु
 हरिनामस्मरण चेयु - भागवतुले दिक्कु ॥आ॥
 राम भक्तुल जेर गल्गतिनि - इतर
 काममुलेल्ल बीड गल्गेतिनि - पर
 भामलपइन भ्रान्ति दोलगोनु - मेमु
 परुल दोषमुलेन्न ओरुलन्न- नेदुराडमु ॥आ॥
 इतर चिंतनल सेयमु - वेरे इतर
 दैवमुल गोनियाडमु मेमु - धरा
 पतुलकु प्रोक्कित सेयमु - भद्राचल
 राम सेव मानमु मानमु इन ॥आ॥
 भद्राद्रि स्वामि माकु दैवमु - वेरु
 क्षुद्र देवतलनु दलंपमु दलंपमु - दा
 रिद्रयमु लेल्ल मदि नेचमु - भद्र
 गिरि रामदासु नेलिन - परमदयालुडुंड ॥आ॥

कीर्तना-54

रागमु - असावेरि - चापु तालमु

कलये गोपालं - कस्तूरी

तिलकसुफालं गोपालं - कुंडलरुचिरं - गोपोलं

जलदसन्निभ - कांति कांतं
 जगन्नाथ पुर निशांतं ॥कल॥
 अनुपमरूपं - महितमणि
 कनककलापं गोप- विगत गोप वनितानुतापं
 मुनिमनोज तरणिं
 वनज सन्निभ चारु चरणं
 अवितद्विजातं - कराभोज
 नवनीतं गोपालं - कमलभव भवमुनिगीतं
 विविध कुसुमालंकारं, विमल बृंदावन विहारं ॥कल॥
 भासित भानुं - भद्राद्रि निवास निदानं श्री रामं
 दिव्यानन्द भासुर गानं रासकेलि विराजमानं
 रामदास स्तुति निदानं ॥कल॥

कीर्तना-55

रागमु - वरालि - एकतालमु

एत्रेन्नि जन्ममु लेत्तवलयुनो
 येलागु तालुदुनू - औ रामा
 नन्नित कन्नड - सेयुट नीक्कि
 न्यायमु कादु सुमी - औ राम
 मोदट नेरुगनि तन - मुन सगमायुवु
 निदुर पालै पोयेगा - औ रामा
 पदपडि तक्किन - पदियेडुलु
 बालत्वमुननु बोयेगा - औ रामा ॥एन्नि॥
 वदलक यौवन - मुन परभामल
 वलल दगुलनाएगा - ओ रामा

मुदिमिनि संसाराध कूपमुलो जिक्कि
 मुनिगि तेल नाएगा - औ रामा
 तनुवस्थिरं बनि - तारक नाममु
 तलपोयलेनैतिगा - औ रामा
 दिनदिन मुनु बोट्ट - कोरकु दीनततो
 दीनत्व मोदितिगा - औ रामा
 अनुदिनमुनु गुरु - नुपदेशयोगमु
 नभ्यसिंपनैतिगा - औ रामा ।एत्रि।।
 एनसि निमुषमैन - मीपादमुलपैनि
 मनसु निल्पगनैतिगा - औ रामा
 वासिग निहमुलो - पडिन पाटुलेल्ल बापेडु नाममुगा
 - ओ रामा
 मीसवे चेसियु - मिम्मे नम्मिन भव
 पाशमुलंटवुगा - ओ रामा
 लेशमयिन कृप जेसि भद्राचल
 वास कावग रावुगा ओ रामा
 आशतो ने राम दासुडनि मीकु
 दोसिलि योग्गितिगा - ओ रामा ।।एत्रि।।

कीर्तना-56

रागमु - मणिरंमु - आदितालमु

नंदबालं - भजरे - नंदबालं
 बृदावन वासुदेव - बृदलोलं ।।नंदबालं।।
 जलज संभवादि विनुत चरणादविंद कृष्ण
 ललित मोहन राधावदन नलिन मिलिंद

निटलतटस्फुटकटिल - नीलालक बृंद - कृष्ण
 घटितशोभित गोपिका - धरमकरंद ॥नंदबालं॥
 गोदा वरीतीरवासं - गोपिका काम-कृष्ण
 आदित्य वंशाब्धिसोमं - भद्राद्रिधामं ॥नंदबालं॥

कीर्तना-57

नादनाम क्रिय राग - त्रिपुट ताल

पः नारायण यनरादा - मी नालिक पै
 मुल्लु नाटि युन्नदा ॥नारा॥
 चः पनि लेनि वार्तलु नूरु यटङ्गटे
 पलुमारु वादिन्चि पलुकु चुन्नारु
 मनसुन वेत लेल्ल तीरु मी
 जननमु लीडेर जनुलार मीरु ॥नारा॥
 आलु बिडुल पोन्दु बासि वट्टि
 अडवि लोपल पण्डटाकुलु मेसि
 जालि चेन्दुट वट्टिगानि
 लेस्स संसारियै युडि समबुद्धि जेसि ॥नारा॥
 तोडरिचिक्कुलु बुट्टु तानु बुद्धि
 बोडम नीयडु ओक गजियैनानु
 अडलि संसारमु लोनु चिक्कुबड
 नेल नी बुद्धि बंगारु गानु ॥नारा॥
 कलुष वारधिकि नाव निन्न
 गलिसे टंदुकु चक्कनि बाट तोव
 इललो तेलिविकि देव देव
 नरहरि नाम कीर्तनमुले लेवा ॥नारा॥

काम क्रोधमुल चालिचि पूर्व
कर्मबन्धमु लेल्ल तुदमुट्ट त्रेन्चि
श्रीमंतुडै भक्ति गान्चि
भद्राचल रामदासुनि मदिलोन येन्चि ॥नारा॥

कीर्तना-58

मेचबौलि राग - त्रिपुट ताल

पः अय्यय्यो ने नेरनैति आदि नारायणुनि तेलियनैति ॥अय्यय्यो॥

अपः वेय्यारु जन्माल वेत जेन्दितिगानि

चय्यन सद्गति साधिपलेनैति ॥अय्य॥

चः मोसमेमनि तलचियुन्दु दोस

वासनल दगिलितैमन्दु आशा

पाशमुलनु अरसि ब्रोचिमुन्दु

वासिग वैराग्यवासन गन नैति ॥अय्य॥

मूडुमेलनि नम्मियुन्टि निरु

मूडुशत्रुल कूडियुन्टि माटिकि

रेन्टि मार्चि शत्रु मूटिकेक्कुवैन

कूटस्थु पोगड नेनु कूडलेनयिति ॥अय्य॥

वदलिचि बंधमुल विडजेसिन भद्र

गिरि राधबुल्लो नेनु कलसि

सदयुडवै गनि श्री रामदासुनि

स्थिरमुग पोषिन्चु डनि वेडनैति ॥अय्य॥

कीर्तना-59

राग - वराली - आट तालमु

अंता राममयं - नी जगमंता राममयं

अंतरंगमुन - नात्मारमुड
 नंत रूपमुल - वितलु सलुपग
 सोमसूर्यलुनु - सुरलु तारलुनु
 आ महाबुधुलु - नखिलजगंबुलु ॥अंता॥
 अंडांडबुलु - पिंडांडबुलु
 ब्रह्मांडबुलु - ब्रह्मालु मोदलुग
 नदुलु वनंबुलु - नानामृगमुलु
 विदित कर्ममुलु - वेदशास्त्रमुलु ॥अंता॥
 अष्ट दिक्कुलुलुनु - नादिशेषुडुनु
 अष्ट वसुबुलुनु - नरिषड्वर्गमु
 धीरुडु भद्राचल - रामदासुनि
 कोरिक लोसगेडि - तारकनाममु ॥अंता॥

कीर्तना-60

रागमु - कल्याणि - आदितालमु

रामकृष्ण गोविंद नारयणा - श्री
 रामकृष्ण गोविंद नारायण ॥राम॥
 रामकृष्ण यनि प्रेमतो बिलचिन
 मोमु जूपवैमि - नारायणा ॥राम॥
 अंडजवाहन पुंडरीकाक्ष नी
 दंडजेरिनानय्य नारायणा ॥राम॥
 माधवविष्णु मधूसूदन शेषशयन
 श्रीधर श्री मन्नारायणा ॥राम॥
 वासुदेव मुकुंद - वनमालि चक्रधर
 नारसिंहाय्युत नारायणा ॥राम॥

पतितुडननि मिम्मु - ब्रतिमालु कोत्र सीता
 पति ननु काववेमि - नारायणा ॥राम॥
 रामदासुनि ब्रोव - प्रेमतो भद्राचल
 धामुडवैन श्री मन्नारायणा ॥राम॥

कीर्तना-61

रागमु - पुन्नागरवलि - आदितालमु

तरली पोदामु चाला - दयलुचडि - इकनु
 मरली जन्मकु रामु - मदिलोनुचडि ॥तरली॥
 बालुमट्टि भक्तवरुलु भजनलुसेयगा मूरु
 एलुगलसिनट्टि दारि - नेरगि वेगमुगा
 सोहर्बनियेडि कत्तिचेगोनि - अट्टे
 मोहपाशमुलनेल्ल - मोदटने त्रुंची
 इषणत्रयमुलेल्ल - निललोने डिंची - सं ॥तरली॥
 तोषसागरंबुनंदे - संचरिचुचूनु
 तारकमंत्रौषध - धारलनु मोली - एणु
 मीरगानु मोक्षपदवि - मेच्चिनेगाचि
 आरुकमलमुलमीद - नद्भुतमैना - सह ॥तरली॥
 सारकमल मंदु जेरि - संतसिंपुचू
 चक्कनि भद्राद्रिराम - स्वामि कृपनू पै
 पेक्किन रामदासुलनि - पेरु गाचिनारमु ॥तरली॥

कीर्तना-62

मंगलहारति

- रामचंद्राय जनक - राजजामनोहराय
मामकाभीष्टदाय - महितमंगलं ॥रा॥
कोसलेसायमंदहास दासपोषणाय
वासावादिविनुत स - द्वरदमंगलं ॥रा॥
चारुकुंकुमोपेत - चंदनादि चर्चिताय
हारकटकशोभिताय - भूरिमंगलं ॥रा॥
ललित रन्तकुंडलाय - तुलसीवन मालिकाय
जल जसदृशदेहाय - चारु मंगलं ॥रा॥
देवकी सुपुत्राय - देवदेवोत्तमाय
भावज गुरु वराय - भव्यमंगलं ॥रा॥
पुंडरीकाक्षाय - पूर्णचंद्रवदनाय
अंडजवाहनाय - अतुलमंगलं ॥रा॥
विमलरूपाय विविध - वेदांतवेज्य
सुजनचित कामिताय - सुभगमंगलो ॥रा॥
रामदास मृदुल हृदय तामरसनिवासाय
स्वामि भद्रगिरिवराय - सर्वमंगलं ॥राम॥



Dr. M.S. Rajajee

Dr. M.S. Rajajee took his M.Sc. with a First class, Second position in the University, his Law Degree with the First position in the Madras University. He was awarded a gold medal and five prizes. He took his Ph.D in Public Administration from the SV University. He was a visiting fellow at Oxford (UK) for one year.

He joined the IAS in 1962. The various assignments he held include Secretary (Finance) (Govt. of Pondicherry). JCCIE (Ministry of Commerce) (GOI) Principal Secretary to the Govt. of A.P. in the Transport Dept., Revenue Dept., and Commissioner (Land Revenue). He was the Chief Secretary to the Govt. of A.P. from 1995 to 1997.

His publications include "Export Marketing and Management" "Leather Industry in India", "Mukunda Mala", "Satsampradaya Sudha".

He regularly contributes religious articles to a Hyderabad based journal "New Swatantra Times".



Sri D.V.N. Gopala Krishna

Sri DVN Gopala Krishna, a first class PG from OU is a multi-linguist and a scholar in Telugu and Sanskrit. Sri Gopala Krishna held and participated as a Resource Person in a number of workshops organised by several educational institutions.

Sri Gopala Krishna also honoured with numerous awards to his credit, e.g. "Best Orator" on Bhagwad Gita from Vignana Bharathi Educational Academy and Sree Rama Seva Samithi, "Best Rangasthala Actor" for Telugu Literature and Dramas; "Best Writer" - "Jyothisha Maarthanda", "Jyothisha Ratna" for Telugu Calender predictions by Krishna Pathrika, etc.

Sri Gopala Krishna was the Convener for many Literary Programmes organised by Bharatiya Vidya Bhavan and others. He also gave 'talks' and read his 'poetry' over AIR, Hyd. He is also a good journalist in Telugu literature and many of his articles, poetry and dramas published in leading Telugu Newspapers and journals.